SELECTIONS FROM THE RECORDS OF THE BOMBAY GOVERNMENT.

No. XXXIX. (In Two Parts.)—New Series.

PART II.

MEASURES ADOPTED

FOR THE

SUPPRESSION OF FEMALE INFANTICIDE IN THE PROVINCE OF KATTYWAR, &c.

BY THE LATE

COLONEL ALEXANDER WALKER,

RESIDENT AT BARODA;

AND BY

MR. J. P. WILLOUGHBY,

POLITICAL AGENT IN KATTYWAR,

AND HIS SUCCESSORS IN OFFICE.

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CONTENTS.

FEMALE INFANTICIDE.

ALPHABETICAL INDEX.

FEMALE INFANTICIDE.

MEASURES ADOPTED

(COMMENCING WITH THE YEAR 1805)

BY LIEUTENANT COLONEL A. WALKER,

RESIDENT AT BARODA,

AND BY OTHER OFFICERS,

FOR THE

SUPPRESSION OF INFANTICIDE IN THE PROVINCE OF KATTYWAR, &c.

ACCOMPANIED BY

REPORTS, &c. BY MR. J. P. WILLOUGHBY,

POLITICAL AGENT IN THAT PROVINCE,

AND BY HIS SUCCESSORS,

OF THE SUBSEQUENT MEASURES ADOPTED BY THOSE OFFICERS FOR THE ATTAINMENT OF THAT OBJECT.

SUPPRESSION OF INFANTICIDE IN GUZERAT.

From Lieutenant Colonel A. Walker, Resident at Baroda,
To F. Warden, Esq., Secretary to Government, Bombay.

Dated 27th May 1805.

* * * * * * * * * *

It may not be superfluous to observe, for the information of the Honorable the Governor in Council, that both these families (Dherol and Nowanuggur Chieftains') came originally from Bhooj, but have been established from a remote period in Kattywar; that "Jam" is a title, or surname, assumed only by the elder branch, and that both are distinguished by the no less extraordinary than barbarous practice of putting their female children to death in their infancy.

From F. Warden, Esq., Secretary to Government, Bombay,
To Lieutenant Colonel A. Walker, Resident at Baroda.

Dated 6th June 1805.

Sir,—I am directed by the Honorable the Governor in Council to acknowledge the receipt of your letter dated the 27th ultimo.

2. With respect to the usage adverted to in that letter, of Female Infanticide, it is known to the Honorable the Governor in Council to be equally practised among all the Jharejas, or those who are of the same caste with the family of the present Raja of Kutch, besides being probably diffused, more or less, amongst several other classes on the borders of that country, into all which you are desired to cause full inquiry to be made, with a view to ascertain whether these people might not by perseverance be restrained from a practice so abhorrent to all principle and natural feeling, particularly in as far as the same may be found anywhere to exist within the Gaekwar's, or the Peshwa's, or our own part of Guzerat, in which a beginning might be made, by inducing the parties to sign such an agreement as the Honorable the President took in 1789 from a like race of infanticides, called Rajkoomars, in a remote district of the division of Benares, then under his charge, of which some account, and a copy of the said deed or writing, will be found in a dissertation from Lord

Teignmouth in one of the volumes of the "Asiatic Researches," a manuscript copy of which agreement is enclosed.

3. The Honorable the Governor in Council desires on this occasion that you will communicate with Soonderjee Sewjee, of Mandvee in Kutch, now on his way to Baroda, and endeavour to gain his assent to becoming the Company's Agent for effecting the abrogation in that quarter of so detestable and atrocious a custom.

I have the honour to be, &c.

(Signed) F. WARDEN,
Secretary to Government.

Bombay Castle, 6th June 1805.

From Lieutenant Colonel A. WALKER, Resident at Baroda,
To F. WARDEN, Esq., Secretary to Government, Bombay.

Dated 27th July 1805.

SIR,—I have the honour to forward, for the information of the Honorable the Governor in Council, a translation of a letter* received from Soonderjee Sewjee, of Kutch, with a copy of my reply.

By the latter, the Honorable the Governor in Council will observe that I have adopted the first measure which I conceived to be necessary for the execution of their commands, communicated in your letter of the 6th ultimo, by requesting Soonderjee to afford me such information relative to the barbarous practice alluded to therein as might enable me to ascertain its extent and prevalence, previous to any attempt to effect its abrogation through his agency, which, by suddenly alarming his prejudices, might retard the reform which the humanity of the Honorable the Governor in Council is desirous to introduce.

I have the honour to be, &c.

(Signed) A. WALKER,
Resident.

Baroda, 27th July 1805.

Extract from a Letter from Lieutenant Colonel A. WALKER *to* SOONDERJEE SEWJEE, *of Kutch, dated 25th July* 1805.

I have understood that among the caste of Jharejas there exists a custom of putting their female children to death, and that they receive their women from other castes. I have also learned that the Raja of Kutch is one of this caste. To ascertain the real particulars of this custom would be very desirable; therefore I request you would inform me of the origin and continuation of this practice, and in what manner the infants are destroyed; also how far this custom is prevalent among the other tribes of Rajpoots, and the number of children who may suffer annually from this practice.

* This letter is omitted from this Selection as it does not relate to the subject of Infanticide.

From Lieutenant Colonel A. WALKER, Resident at Baroda,
To F. WARDEN, Esq., Secretary to Government, Bombay.

Dated 1st September 1805.

SIR,—I have the honour to enclose, for the information of the Honorable the Governor in Council, a translation of a letter received from Soonderjee Sewjee, of Kutch, communicating some particulars relative to the practice of Female Infanticide among the tribe of Jharejas, and some information on the state of affairs among the Chieftains bordering on the Gulf of Kutch.

2. The Honorable the Governor in Council will observe, with regret, that so large a number of innocent children annually suffer from the prevalence of the barbarous custom of Female Infanticide among the caste of Jharejas; but the custom seems limited to that tribe inhabiting Kutch and Kattywar, as I have not been able to trace its existence among any other people of Guzerat.

3. I have the honour to enclose a copy of a letter written to Soonderjee on the subject of this custom, but I fear the humane attempt of the Honorable the Governor in Council will not be successful to any great extent in restraining the superstitious and religious prejudices of a tribe which are so far removed from the authority of the British Government, and so little acquainted with the principles of improved society.

I have the honour to be, &c.
(Signed) A. WALKER,
Resident.

Baroda, 1st September 1805.

Extract from a Letter from SOONDERJEE SEWJEE, *of Kutch, to Lieutenant Colonel* A. WALKER, *dated 13th August* 1805.

The drowning of the daughters of the Jharejas proceeds from this cause:—In this country there is no one who can marry into the tribe of Jharejas, wherefore they drown their daughters; and there may be annually five or six hundred births among the Jharejas, inasmuch as the Chieftains of Moorvee, Hallar, Gondul, Waghur, Kutch, and Kalikat, are all Jharejas, and are all related, and among relatives it is not customary for Hindoos to marry. Except relatives there are none of their own tribe. Such is the custom of the Jharejas.

From Lieutenant Colonel A. WALKER, Resident at Baroda,
To SOONDERJEE SEWJEE.

Dated 1st September 1805.

I have been favoured with your letter of the 13th instant (August 1805), detailing some customs of the caste of Jharejas.

I have to request that on this interesting subject you will in your next letter be more particular, and detail every circumstance relative to the inhuman

custom which is practised by the Jharejas in putting their female children to death in their infancy.

The prevalence of such a barbarous custom must be a subject of regret to all the friends of humanity, and the more so to the British Government, whose views, being ever directed to promote the happiness of their own subjects and neighbours, cannot learn without horror that five or six hundred innocent children are annually put to death, who, if suffered to live, would contribute so much to increase the population, and the consequent prosperity of the country in which they abide.

This custom is the more extraordinary and reprehensible as it is expressly forbidden by the Hindoo laws, and in the Brahma Bywant Pooran is called a great crime—in the Pooran it being written that killing even a fœtus is as criminal as killing a Brahmin; and the same Pooran condemns the perpetrator to suffer in the hell, called Nirka, for as many years as there are hairs on the child's body.

It would, therefore, be a very acceptable service to humanity, highly gratifying to Mr. Duncan and the British Government, and honorable to yourself, if you could exert your influence to put a stop to such a barbarous custom.

When the Honorable Mr. Duncan was in charge of the province of Benares, he put a stop to the custom, which was then practised by a caste called Rajkoomars, by getting the caste to sign an agreement, by which any one who committed this crime should be expelled from the tribe, and neither eat, drink, nor sleep with the members of it, besides suffering the punishment denounced in the Pooran. If such an agreement could be executed in Kutch, it would probably be effectual.

(Signed) A. Walker,
Resident.

Baroda, 1st September 1805.

Extract from a Letter from the Government of Bombay to Lieutenant Colonel A. Walker, *dated the 3rd April* 1807.

It is recommended to you to endeavour to include in the engagements with the Moorvee and other Chieftains habituated to the lamentable practice of destroying their female infants, to renounce a usage so repugnant to every humane and natural feeling, for which you are authorised to cite to this prejudiced class of society the similar abandonment which has happily been obtained from bodies of the Company's subjects under the immediate influence of the Supreme Government, their knowledge of which may materially contribute to facilitate their own acquiescence to a like amelioration, as far as respects their family concerns.

Extract from a Letter from Lieutenant Colonel A. Walker *to the Government of Bombay, dated 29th June* 1807.

I was the more particularly induced to retain Penguel Sing, conceiving from

his personal acquaintance and influence with the Chieftains and Bhoomias of that division of Kattywar called Hallar, which is principally inhabited by the caste of Rajpoots, called Jharejas, who are addicted to the abominable practice of Female Infanticide, that the humane and benevolent views which the Honorable the Governor in Council entertains of rendering this practice less frequent may be thereby considerably promoted.

I shall hereafter have the honour to forward, for the notice of the Honorable the Governor in Council, the information collected by Penguel Sing relative to this custom, by which its extent and prevalence will be observed.

Penguel Sing describes it as an ancient and immemorial custom, confirmed by prejudice and family pride; but that there are also many instances of parental affection overcoming this horrid propensity, and that under the influence of the Honorable Company's Government the practice may be considerably ameliorated.

Extract from a Letter from Lieutenant Colonel A. WALKER, *Resident at Baroda, to the Government of Bombay, dated Rajkot, 25th January* 1808.

It would be improper to dismiss this report without noticing that the Jhareja Rajpoots are those who have been distinguished in this part of India by the practice of Female Infanticide; but it is only necessary to advert to the circumstance on this occasion.

The solemn and written engagements of the Chiefs, renouncing, in their own name and that of their posterity, this horrible usage in future, will form the subject of a separate letter; and although the first efforts to suppress this extraordinary custom met with a strenuous opposition, it is very gratifying for me to report that the success of the measure has been universal and complete.*

From Lieutenant Colonel A. WALKER, Resident at Baroda,
To the Honorable JONATHAN DUNCAN, Governor of Bombay.

Dated 15*th March* 1808.

HONORABLE SIR,—The abolition of the singular custom of Female Infanticide formed an object of my early and anxious attention during the late service.

* In reply to this letter the Government of Bombay on the 7th March 1808 applauded Lieutenant Colonel Walker's success in obtaining from the Jhareja Chieftains the renunciation of the practice of Female Infanticide, which had prevailed amongst them, the cessation of which, if duly carried into effect, to ensure which Government was satisfied that officer's attention would be continued, would, it was remarked, constitute an era in the province of Kattywar of more importance than all the occurrences of that people's otherwise sufficiently eventful history.

2. I have already* had the honour to state generally the success which has attended this measure; but, before I proceed to detail its progress and circumstances, I shall endeavour to ascertain the origin and history of a practice the most barbarous that ever owed its existence either to the wickedness or weakness of human nature.

3. The early customs and history of every people are obscure and fabulous.

4. The Hindoos, with a facility proportionate to their credulity, generally ascribe their peculiar institutions to a divine origin, and, by connecting their observance with religious duties, they have passed inviolate through many ages.

5. This, probably, more than any other cause, has maintained that great distinction which is evident between the Hindoos and other nations, and also between their own castes. The force of the same sentiments has rendered institutions favourable to morals and humanity equally venerable and permanent, as it has sanctioned many that are absurd and criminal.

6. The displeasure and authority of the Supreme Being is naturally, and with propriety, resorted to in support of customs or rites which tend to the suppression of vice, and to the welfare of society.

7. When the customs and rites of any people are harmless, whatever form they assume, and from whatever source they may be derived, they are entitled to toleration and protection; but they ought to be punished or amended when their evident tendency is to diminish population, and to alienate the natural affections of mankind. Of this description is the custom of Female Infanticide, which prevails among the tribe of Rajpoots denominated Jharejas.

8. The traditionary and legendary accounts of the Hindoos, although sometimes ingenious, are often the wild and extravagant fictions of a rude and superstitious people; but the oral account of the savage and atrocious custom of Infanticide is comprised in a simple narrative, and exhibits, under a slight disguise, a remote historical event.

9. The Jharejas relate that a powerful Raja of their caste, who had a daughter of singular beauty and accomplishments, desired his Rajgor† or family Brahmin to affiance her to a prince of desert and rank equal to her own.

10. The Rajgor travelled over many countries without discovering a Chief who possessed the requisite qualities, for where wealth and power were combined, personal accomplishments and virtue were defective. In like manner, where the advantages of the mind and the body were united, those of fortune and rank were wanting.

* Vide extract at page 322 of this Selection of Lieutenant Colonel Walker's letter dated the 25th January 1808.

† The Rajgor, otherwise called Rajgooroo, is literally the priest, tutor, or preceptor of a Raja; but the term is applied to the domestic Brahmin of any family in this country. The Kattees, and even every individual of a caste, has a Rajgor. In the peninsula and Kutch the Rajgors are a distinct tribe.

11. The Rajgor returned, and reported to the prince that his mission had not proved successful.

12. This intelligence gave the Raja much affliction and concern, as the Hindoos reckon it to be the first duty of parents to provide suitable husbands for their daughters; and it is reproachful that they should pass the age of puberty without having been affianced, and be under the necessity of living in a state of celibacy.

13. The Raja, however, rejected and strongly reprobated every match for his daughter which he conceived inferior to her high rank and perfections.

14. In this dilemma the Raja consulted his Rajgor, and the Brahmin advised him to avoid the censure and disgrace which would attend the princess remaining unmarried, by having recourse to the desperate expedient of putting his daughter to death.

15. The Raja was long averse to this expedient, and remonstrated against the murder of a woman, which, enormous as it is represented in the Shasters, would be aggravated when committed on his own offspring.

16. The Rajgor at length removed the Raja's scruples, by consenting to load himself with the guilt, and to become in his own person responsible for all the consequences of the sin. Accordingly the princess was put to death, and Female Infanticide was from that time practised by the Jharejas.

17. From this narrative, curiosity receives little gratification, and the mind no pleasure. It resembles the tales of infancy, rather than the grave history of a transaction involving the fate of a numerous portion of the human race.

18. This, however, comprises all the information which the Jharejas possess of the origin of a custom so contrary to the dictates of nature, and which is justifiable on no plea, as it gratifies no reasonable passion.

19. Notwithstanding this inadequate and unsatisfactory account of the origin of Infanticide, many whimsical and absurd institutions like this are dependent less on reason than on particular circumstances, which in the course of many ages give them importance and influence.

20. There is nothing too extravagant and preposterous for the human mind to believe, and for men to practise; but there were also motives and contingent circumstances which might operate to the progress and continuation of this inhuman custom of the Jharejas.

21. The forms and maxims, and all the religious tenets of the Hindoos, are strongly opposed to the crime of Infanticide.

22. Whatever may have been the motives that led the Jharejas to embrace the extraordinary practice of destroying their daughters, conveniency and policy have contributed to continue and extend it.

23. The scruples of religion and conscience were lulled and quieted by the ideal security of another race being responsible for the crime; opinions and habits, for which at first we have no aversion, as they grow familiar rise into consideration, and establish their ascendancy.

24. The superstition of the Jharejas easily reconciled them to the expe-

dient proposed by the Rajgor, which freed them from the fear and consequence of sin, and undermined their compassion and affection for their offspring.

25. The sentiments of nature and humanity were supplanted by the passion of avarice and pride, for the right of destroying their daughters grew into a privilege, which they regarded as a distinction and honour peculiar to their caste.

26. The Hindoo precepts and customs concerning marriage are full of family distinctions, exact so many observances, and impose so many restraints, that a military tribe like the Jharejas might not be reluctant to receive a dispensation.

27. These restraints, when their operation is strictly enforced, occasion many inconveniences, and in some situations they may prove insurmountable.

28. All these difficulties are felt more in the cases of women than men, and the expense attending their marriage is an obligation which the Jharejas consider it for their interest and advantage to be exempted from.

29. According to the ancient history of the Jharejas, their first considerable and well ascertained establishment was in Sind; but by traditionary accounts, there is reason to believe that they at one period extended, under different denominations, over a great part of Persia.

30. Sind was one of the earliest objects of the ambition of the fanatical Khalifs who succeeded to the power and authority of Mahomed. As the conversion of infidels was the ostensible object of these conquerors, the greatest part of the inhabitants of Persia and Sind were obliged to embrace the Mahomedan faith.

31. It is probable that the custom of Infanticide amongst the Jharejas was a consequence resulting from the Mahomedan conquest of Sind.

32. By the conversion and conquest of the greater part of the inhabitants of Sind, who were undoubtedly Rajpoots before that event, the Jharejas were deprived of the usual means of disposing of their daughters in marriage.

33. This event, or some occurrence of a similar kind in the history of these tribes, which interrupted their intercourse and their ancient habits, must, we may conclude, have arisen, and have been sufficiently powerful to introduce the strange custom of Infanticide.

34. At the period of the conquest of Sind, the Jharejas were not arrived at that state of society when the sentiments of humanity have much influence; but, under the guidance of their passions and prejudices, they were capable of acutely feeling every circumstance that affected the honour of their family or caste.

35. The Jharejas, finding themselves suddenly surrounded by tribes who had embraced a new faith, and precluded thereby from marrying their daughters to those amongst whom they were formerly accustomed to contract matrimonial engagements, may, under such circumstances, have preferred the expedient suggested, and encouraged by superstition, of destroying their female offspring.

36. They may have adopted this dreadful expedient in preference to the sin of rearing their daughters in a state of celibacy, or of exposing themselves to the disgrace which would be incurred by incontinency; and the policy of their Chief may have either concurred in, or invented the delusive responsibility of the Rajgor.

37. The credulity and superstition of the Jharejas would not suspect the incompetency of the intervention of their Brahmins; and this veneration for the advice of religious preceptors is not a new sentiment, nor is it peculiar to any religion.

38. We know that the Jharejas maintained their independency in Sind for a long period, and resisted their invaders with spirit and fortitude. It is probable that they were not completely subdued until obliged to migrate into Kutch, where they established themselves, and retained their own religion.

39. But before this event, the insulated situation of the Jharejas in Sind, amongst tribes of different classes from themselves, and the expense and risk that would attend the sending of their daughters to countries where they might be affianced to Rajpoots of a proper descent, had impelled the Jharejas to have recourse to Infanticide. Being precluded from disposing of their daughters in their own vicinity, they were sacrificed to their pride, convenience, and superstition.

40. In subsequent times, when the emigration of the Jharejas into Kutch and Guzerat, inhabited by Rajpoots, offered abundance of husbands for their daughters, and removed the plea for their destruction, the custom had been established, and was considered as one of their unalienable rights.

41. The Jharejas had also conceived many barbarous notions of their own superiority, and they undervalued or despised the tribes amongst whom they had obtained a compulsory settlement.

42. The circumstance of conquest, under which they settled in Kutch and Guzerat, confirmed this sentiment of superiority. As the Jharejas came from a distant country, they had many foreign and strange habits; and their Devee, or household god, was different from the worship of the other Rajpoots among whom they were now established.

43. The custom of killing their daughters, we may suppose, had by this time produced its effects on the manners of the Jharejas; and, as their wars with the Musulmans had made them more hardy and enterprising than the inhabitants whose possessions they had conquered, the same cause would render them more arrogant and overbearing.

44. This is still the character of the Jharejas.

45. The history of the Jharejas, also, since they arrived in Kutch and Guzerat, bears evidence of their incapacity for government, and of their capricious and imprudent conduct.

46. It is necessary to mention these traits in the character of the Jharejas, as they would operate to maintain the practice of Infanticide after their settlement in this country, and when the original pretence for its origin ceased to exist.

47. In what way soever the practice of Infanticide was introduced, it must be referred to the peculiar manners and political state of the people. The sequel will disclose the circumstances that at present maintain and preserve this barbarous custom.

48. Strangers to parental emotions and affections, the great cause for destroying their children is avarice, and that they may not be exposed to the cares and expense attending their establishment in life.

49. This was actually pleaded by the Jhareja Chieftains in defence of the practice, which deprived them, they said, of much care, vexation, and expense, and which had been so long in existence that the heinousness of the crime was altogether lost sight of in its antiquity.

50. The practice which prevailed in Europe, and chiefly amongst the principal families, of placing their daughters in nunneries, might be traced to the same motives that led the Jharejas to put theirs to death; and both have originated in the desire of diminishing the cares and expense attending a numerous family.

51. They also pleaded their aversion to relinquish a custom which they conceived to attach renown to their caste, and to distinguish it above all the other Rajpoots, in this quarter at least.

52. In order to explain the operation of these sentiments on the minds of the Jharejas, it is necessary to anticipate a circumstance, and to mention that there are several instances of Jharejas who have allowed their daughters to live.

53. In those instances they are instigated by their pride, and their ideal notions of superiority, to give large marriage portions with their daughters.

54. It is a maxim with them, that the daughter of a Jhareja, independent of her person, and the honour of their alliance, should carry wealth into the house of her husband, and be a valuable acquisition to her new connexions.

55. An instance, however, occurred in the petty Jhareja Chief of Kattywar saving a daughter, and afterwards contracting her in marriage to a son of Meroo Khawas. This was considered as an extraordinary instance of degradation, which even the pressure of necessity and interest could not excuse. The marriage was not consummated, and the father never permitted his daughter to repair to her husband's house.

56. These sentiments are common to the rich and the poor, and have undoubtedly contributed to perpetuate the practice of Infanticide.

57. In considering the causes which have tended to confirm and continue this practice, considerable weight must be given to the apathy and indifference with which it has ever been received by the rest of the Rajpoot families, and the Brahmins, who are numerous in this country.

58. It does not appear that any effort has been made for the general suppression of this crime, for which they possessed a simple and effectual remedy, by refusing to affiance their daughters to the Jharejas, unless on the condition of rearing their female offspring.

59. Such an idea never seems to have occurred to the other Rajpoots; on the contrary, they appear to have countenanced the practice of Infanticide, not only by intermarrying their daughters with the Jharejas, but by allowing them to become the instruments of murdering their own offspring.

60. These Rajpoots were led to this unnatural compliance from the ease and facility with which their acquiescence enabled them to marry their daughters. To this interested motive they appear to have sacrificed the sentiments of religion and humanity without any repugnance.

61. They excused, however, to me, and endeavoured to palliate their want of sensibility, by pleading the immediate usages of caste, and the impropriety of interfering in those of the Jharejas.

62. Curiosity will naturally be excited to learn the forms and methods observed in committing these Infanticides, and whether they were attended by any compunction and ceremony.

63. The common expressions for Infanticide are *Deekree marne ne chal*, or "the custom of killing daughters," and *Nanee deekree marne ne chal*, or "the custom of killing young daughters." In conversation, and in discussing the subject with the Jharejas, the term used was *Deekree babut*, or "the article of girls."

64. The subject is disgusting, and I shall endeavour to state briefly the result of my inquiries. Although the Jharejas spoke freely of the custom of putting their daughters to death, and without delicacy, and without any pain, they were more reserved on the mode of their execution, and appeared at first unwilling to be questioned on the subject.

65. They usually replied that it was an affair of the women; it belonged to the nursery, and made no part of the business of the men. They at last, however, threw off this reserve.

66. The following is the translate of a memorandum from Wassonjee Eswurjee, a Nagur Brahmin, who attended the camp in the quality of Vukeel from the Gondul Chief:—"When the wives of the Jhareja Rajpoots are delivered of daughters, the women who may be with the mother repair to the oldest man in the house; this person desires them to go to him who is the father of the infant, and do as he directs. On this the women go to the father, who desires them to do as is customary, and so to inform the mother. The women then repair to the mother, and tell her to act in conformity to their usages. The mother next puts opium on the nipple of her breast, which the child inhaling with its milk, dies. The above is one custom, and the following is another: when the child is born, they place the navel string on its mouth, when it expires."

67. From the conversations of the Jharejas, it appears that the opium is put into the mouth of the child; but the mode of administering this drug described by Wassonjee may have given rise to the opinion that the Jharejas drown their daughters, by throwing them, as soon as they are born, into a vessel of milk.

68. From every inquiry I could not understand that the Jharejas ever put their daughters to death after this manner; but the story may have had its origin in the idea of the infant imbibing poisoned milk, or from an expression which is ascribed to the father, who, when the birth of a daughter is announced, with brutal equivocation says to the attendants, *Dhood pillana.*

69. This is but a popular story, and, independently of the circumstance of few infants sucking immediately on the birth, the placing of opium on the nipple would effectually prevent it.

70. The true manner by which the Jharejas kill their daughters, as received from the Chieftains of Rajkot and Jallia, is subsequently related.

71. There is, apparently, neither merit nor demerit attached to the saving of their daughters; but, although the act is optional and voluntary, it seems more reputable to destroy them. The few instances that have been traced to the contrary would establish that the practice of Infanticide was considered more honorable; for although the motive may be gross and selfish, it is the natural disposition of men to ascribe their actions, especially when they are deviations from natural principles, to illustrious and generous sources.

72. If a father wishes to preserve a daughter, he previously apprises his wife and family, and his commands are obeyed; if a mother entertains the wish of preserving a daughter, and her husband is averse to it, the infant must be put to death.

73. There are, however, instances wherein the blandishments and influence of the mother have succeeded in saving the infant, by obtaining the revocation of the decree for its destruction; but these instances of maternal solicitude are either infrequent, or but seldom successful.

74. The father sometimes expressly orders the infant to be put to death, probably when he suspects some tendency or intention of the mother to preserve it; but, in general, this sanguinary intimation is unnecessary, as a total silence on the part of the husband is considered to imply his unalterable resolution that the child, if a female, should perish.

75. To render this deed, if possible, more horrible, the mother is commonly the executioner of her own offspring. Women of rank may have their slaves and attendants, who perform this office; but the far greater number execute it with their own hands.

76. This compliance of the women must appear the more extraordinary, as they belong to castes who rear their females, and are brought up in families where their own existence is evidence against this unnatural practice; but as they are betrothed at an early age, they imbibe the superstition of their husbands, and some of them appeared even as advocates for this custom.

77. They have been known to pride themselves, like the Jharejas, and to consider their murder as an act of duty; an act which these females, who are mild, modest, and affectionate, would, if married into any other caste, hold in detestation.

78. They appear to have several methods of destroying the infant, but two are prevalent.

79. Immediately after the birth of a female, they put into its mouth some opium, or draw the umbilical cord over its face, which prevents its respiration. But the destruction of so tender and young a subject is not difficult, and it is effected without a struggle, and probably without pain.

80. The natural weakness and debility of the infant, when neglected and left uncleaned some time, causes its death without the necessity of actual violence; and sometimes it is laid on the ground, or on a plank, and left to expire.

81. These accounts I learnt in conversation with Jharejas, and prefer them to the information of the translated memorandum.

82. The infant, after it is destroyed, is placed in a small basket entirely naked, and in this state carried out and interred. In Kattywar, any of the female attendants of the family perform this office, but in Kutch it is done by the domestic Rajgor.

83. The Rajgors who bury the infants that perish receive a fee of one Kooree, which is a coin equivalent in value to one-third of a rupee, and a meal.

84. In Kutch, the female Rajgors are the executioners of the infant instead of the mother, and this seems to approach nearer to the origin of the custom.

85. The birth of a daughter is considered by Hindoos of every description as an inferior event, and they rarely make it the subject of congratulation or festivity, while the birth of a son is celebrated with every ostentation and hilarity.

86. It is not, therefore, surprising that on the birth of a daughter, which they may have even preserved, and predetermined to bring up, a Jhareja family should discover no demonstration of joy ; the event is allowed to pass over in silence, as if they were ashamed of it.

87. Should any inquisitive person ask a Jhareja the result of the pregnancy of his wife, if it were a female, he would answer " nothing" ; and this expression, in the idiom of the country, is sufficiently significant.

88. The infant is invariably put to death immediately on its birth, and it would be considered a cruel and barbarous action to deprive it of life after it had been allowed to live a day or two.

89. Although instances of this cool and deliberate murder may be very rare, yet, from the examination of a Jhareja who was reported to me as having been guilty of this deed,* I have reason to believe they sometimes occur.

* The instance alluded to here was a Jhareja who was reported to have murdered his daughter after she had been preserved for some days. This circumstance also illustrates another superstitious ceremony of the Hindoos.

A Jhareja of Rajkot was accused of causing, according to the custom of his caste, his infant daughter to be destroyed. This was just at the period when most of the Chiefs had subscribed to an engagement for renouncing the practice.

Although this deed was supposed to have been committed before the penalties of the

90. The death of a daughter is generally viewed by a Jhareja as an infallible consequence after its birth, and it is considered to be an event of such insignificance that he is seldom apprised of it. The occurrence excites neither surprise nor inquiry, and is never made a subject even of conversation. It is attended by no ceremony, and publicity is avoided.

engagement could be enforced, I conceived it necessary to notice the circumstance, and to embrace every occasion of marking with disapprobation and horror the commission of this unnatural crime.

The circumstance, also, was related to me as attended with uncommon barbarity. It was stated that some time previous to the delivery of the Jhareja woman, the Chief of Rajkot had caused it to be intimated to her that if she should be delivered of a daughter it should be preserved. At the time of delivery the husband was abroad, and his wife, who happened to give birth to a daughter, followed the injunctions of her Chief, and, no doubt, her own inclination, by saving the life of the infant. Two or three days after this event, the husband returned, and with the most brutal rage threatened to kill his wife, and immediately ordered his daughter to be destroyed. In this manner the circumstances were related to me, and Dadajee, the Chief of Rajkot, who resided in my camp, confirmed the fact of the delivery, and the injunctions which he had issued for preserving the offspring.

The attendance of the Jhareja was obtained; but as he affirmed, with appearances also in his favour, that the child had died a natural death, we were contented, in a case where complete evidence could not be procured, to have recourse to the expedient of deciding the question by lot.

This extraordinary mode of appeal to the divinity may be traced among most nations, and it is still practised among the Hindoos. The appeal being supposed to be made in the presence of the divinity, it is attended by religious rites and ceremonies, and when it happens to be a case of importance, nothing is spared to give the trial a solemn appearance.

The parties assemble, and proceed to a place of worship, accompanied by their friends and Brahmins. After the necessary Poojas and ceremonies are over, chits or notes are made out in the name of the deity unto whom the appeal is made: one of them implores that if such a one is innocent, the Dhurum note, or note declaring him innocent, may come forth; the other that the Pap note, if he is guilty, may come forth.

These notes are thrown into a cloth, or into a vessel; and the parties, or those whom they may appoint, draw the tickets which are to decide the contest.

The following is another instance of recourse to the trial by lot, in the decision of a civil case, but the dubious nature of which was not decided thereby. The object was to ascertain whether some words in a will were original or forged.

This case had been referred to arbitration, but the arbitrators were not able to say whether the words were the handwriting of the deceased or not; however, they determined to put six tickets before the god, viz. three in favour of the complainant, and three in favour of the defendant, to know whether the words in question were in the handwriting of the deceased or not. The first time the ticket was in favour of the defendant, and two subsequent times in favour of the complainant. If the three tickets had been in favour of either party, he would have had the case decided in his favour.

The following are translates of the notes which were used in the instance of the Jhareja; it is unnecessary to add he was acquitted :—

No. 1.—Prosperity! Shree Runchorjee is infallible! If Rajajee Kurcherawalla killed his daughter, let the Pap (a) chit, or note declaring the sin he has committed, come forth.

No. 2.—Prosperity! Shree Runchorjee is infallible! If Rajajee Kurchera's daughter has died a natural death, let the Dhurum (b) note, or note declaring him innocent, come forth.

(a) *Pap*, sin, or crime. (b) *Dhurum*, religion, charity, innocence.

91. The Jharejas spoke of it with the utmost levity, and are perfectly indifferent with respect to the mode of putting their female offspring to death, provided the inhuman deed is performed.

92. Jessajee of Jallia has had three daughters: they were all put to death at the time of their birth. Jessajee attended the camp, is a man of intelligence, and served the detachment as a guide. The character and disposition of Jessajee both for humanity and propriety are favourable; but he has not the least compunction for the murder of these children, and considers the deed to be in every respect justifiable.

93. The practice of Infanticide appears to have been discontinued by the descendants of the Jharejas who inhabit Sind, and who have become converts to the Mahomedan religion.

94. I was told, however, of an exception, and that one of these converted tribes or families still follows the custom of their ancestors.

95. A few of the Jhareja tribes of Kutch have also discontinued Infanticide, or practise it but occasionally; but my information was not clear and positive on this point.

96. The following Jhareja families in that country were mentioned to me as systematically refraining from Infanticide, and their names deserve to be recorded; viz. the families of Bulach, Bottan, Sar Kubur, Kotee, Ubra, Jarria, Guffun, Murassee, Mokara, Kaya, Retreea, Mor, Rao, Jessa, Dessa, Danrar, Dettera, Joreea, Adreea, Verak, Kunerde, and Veem, are enumerated as rearing their daughters.

97. Some of these families are of respectability in Kutch; but the far greater part of the inhabitants follow the practice without the least remorse.

98. In the peninsula, although some individuals have occasionally preserved their daughters, it appears to have been the result of accidental circumstances and impressions, and not the effect of any steady resolution or principle.

99. The origin of Infanticide among the Jharejas is not supposed to be more remote than five hundred years.

100. As no disgrace or stigma is attached to the omission of this act, we might expect that natural affection would prevail over a barbarous custom; but this is overpowered by the influence of habits and prejudices, strengthened by little selfish views of economy and of domestic ease.

101. I endeavoured to ascertain the motives of the Jharejas who preserved their daughters; and by their own confession, this act of humanity did not proceed from parental feelings.

102. It appeared to be inspired, not by motives of affection for the object, so much as by personal considerations, arising from the ideas of metempsychosis, which are so universally and rigidly observed by the Shravuk Banians who are the followers of Jaina.

103. These people consider it a sin to deprive any being or creature, however mean or noxious, of life; and their doctrines are said to have made an impression on a few of the Jharejas.

104. It would be an interesting inquiry to ascertain the number of females who perish annually from this detestable practice of Infanticide. This could only be effected by a personal inspection, and a careful research amongst the Jhareja families, which might determine their numbers, and obtain a tolerably correct estimate of these casualties.

105. The result of my information was too general, vague, and uncertain, to afford the data of an accurate calculation; but it may be still useful to state this information, as, although defective, it may convey some determinate notion of the extent of this offence against the first laws of human nature.

106. I shall begin by stating an account which has the appearance of exaggeration. According to a loose computation, the number of Jhareja families inhabiting Kutch and Kattywar is estimated at 125,000, and the number of female infants yearly destroyed to amount to 20,000.

107. Being desirous, however, of reducing this inquiry to a state of greater certainty, I endeavoured to procure a particular list of the Jharejas inhabiting these countries.

108. I found it impracticable to obtain this information of Kutch; but the following is an account of the names and the number of Jhareja families inhabiting Hallar and Muchoo Kanta, furnished by an intelligent Native, and well acquainted with that extraordinary race :—

List of the Families of the different Tribes of Jharejas who inhabit Hallar and Muchoo Kanta.

Jam Zadeh, or the descendants of the Jams	40
Hurdol	500
Doonguranee	500
Seesungeea	100
Kubeer	100
Rewanee	100
Weebanee	500
Lakanee	100
Moranee	500
Kunderya	100
Ummar	100
Bharanee	100
Bhananee	50
Amrun	500
Dil	600
Halla	100
Happa	100
Khumanee	100
Kana	200
Rao	400

Bulach	100
Other castes	500
Total....	5,390

109. It is supposed that the annual number of Infanticides in the peninsula of Guzerat amounts to 5,000.

110. The number of Jharejas in Kutch, on the authority of the Natives, is ten times as many as those of Hallar and Muchoo Kanta, and this would give us a population of 150,000 men; for all these calculations are exclusive of women and children, who must, from the nature of the case, either be wives or boys.

111. As a number of Jharejas in that country have disused Infanticide, without any formal renunciation, however, of the practice, the number of deaths may be estimated at 30,000.

112. I shall, lastly, state the lowest estimate that I received of those murders; and although its moderation may appear in favour of its truth, I am disposed to think this account as short of the number destroyed as the preceding is probably an exaggeration of this circumstance.

113. These accounts, it is to be observed, do not pretend to rest on calculation, but convey the opinions of persons well informed of the state of the country. According to this authority the number of Infanticides annually in Hallar and Muchoo Kanta are between 1,000 and 1,100, and in Kutch about 2,000.

114. The disagreement of these estimates would probably defeat any attempt to reconcile them, but they are sufficient to establish the enormity and magnitude of the crime.

115. It has already been remarked that whenever a Jhareja saves his daughter he invariably exerts every means, sometimes to the impoverishment of his family, to obtain a respectable settlement for her in life. It is, perhaps, this strong desire that prevents the lower orders saving their daughters.

116. The instances that were reported to me of Jharejas who saved their daughters were of families of rank in the country; but these instances of humanity are few.

117. I shall begin with stating the most remarkable instance, as it was the effect of conscience, although operating by a kind of double faculty.

118. The Jhareja, Mokajee of Anundgur, one of the Bhyad of the Gondul Chief, renounced, after a short period, every matrimonial intercourse with his wife, from the apprehension of begetting a daughter.

119. This self-restraint was persevered in for several years, and Mokajee during that period patiently resisted the scoffings and persuasions of his caste and relations, without being in the least diverted from his purpose.

120. The case became serious, and the family assembled to prevent the misfortune, if possible, of Mokajee dying childless.

121. After every other expedient had failed of success, Koombajee, the

late Chief of Gondul, in his capacity of Teelat or head of the family, was obliged to lay a solemn and public injunction on Mokajee to preserve his daughters. On receiving the order of his superior, Mokajee returned to his wife, and had born to him, in succession, four daughters,—a circumstance which exposed him again to the taunts of the Jharejas, but which Mokajee appears to have supported with philosophical indifference.

122. These daughters are still alive, and married to the present Chiefs of Drangdra, Wudwan, Limree, and Wankaneer.

123. The motives that led Mokajee to pursue this conduct deserve to be explained; but it is first necessary to mention that he had become a Kubeer Punt.

124. The Kubeer Punts form a sect of Byragees, who follow the tenets of Kubeer, a holy man, who lived about three hundred years ago. They deny in general the authenticity of the Shasters and Vedas; and assert that God is one and indivisible, possessing in himself every attribute, ascribed by the Hindoos to different deities. They deny the Avatars or incarnations, and they place no confidence in the efficacy of the ceremonies of worship, and purification by washing in rivers; but put their whole trust in the sincerity of devotion, and in good works.

125. Kubeer himself was a Mahomedan by caste, and a weaver by profession. His disciples may be either Mahomedans or Hindoos. On his death, the Mahomedans claimed a right to bury him, the Hindoos to burn him; in consequence of which they quarrelled, and placed a sheet over the corpse, which, when they withdrew, they found the upper part of his body to be metamorphosed into a Toolsee plant, the favourite nympha of Krishna, the lower part into Rehan, an odoriferous herb of a green colour, the colour of the prophet Mahomed.

126. As a zealous Jhareja, the honour and custom of his caste required that Mokajee should kill his daughters. As a Kubeer Punt, the principles of the sect rendered Infanticide unlawful and criminal.

127. In this situation, Mokajee could only avoid disgrace or sin by that course of celibacy which he prescribed for himself; and from which he was so happily relieved by the commands of his Chief.

128. The Chief of Kursura is the next instance of a Jhareja who has brought up his daughter, and who is now married to Wujee Sing, the eldest son of the Thakoor of Bhownuggur. It was neither natural affection nor any conscientious sentiment that made the Chief of Kursura save his daughter.

129. The whole merit of this act of humanity is due to an Arab Jemadar, who gave up to this sordid and mercenary Chief all the arrears of pay which he had earned in his service, and which amounted to a considerable sum, on condition that he would preserve his daughter.

130. It is more pleasing to relate the third instance, as it appears to have proceeded from the natural affections of a parent. Dadajee, the brother of

the present Chief of Rajkot, has preserved his daughter, and from his conversation and manners I was fully impressed that it was the effect of principle and duty.

131. A similar instance occurs in the example of Hootajee, the Chieftain of Kotara Sunganee, who has preserved all his female offspring.

132. It is to be observed that the families of Rajkot and Kotara are both in impoverished circumstances, and the principle that has led them to save their daughters is the more unquestionable and meritorious, as they have voluntarily burthened themselves with the great expense of providing for them.

133. Hootajee is a professed robber, with whom sentiment and feeling might be supposed to be strangers. The profession which he followed did not prevent my conversing with Hootajee, nor holding a pretty frequent intercourse with him.

134. This man, with the aspect and manners of a barbarian, possessed all the feelings of natural affection, which led him to cherish his daughters, in opposition to the usage and prejudices of his tribe. The daughters of Hootajee are between six and eight years of age, and he brought them both to my camp, where they were vaccinated.

135. I observed their father caressing them with pleasure, and exulting in them with true parental satisfaction, and their persons and manners were very interesting.

136. It deserves remark, as exhibiting a strong feature in the character of the Jharejas, and of their feeling with respect to their daughters, that these girls wore turbans, and were dressed and habited like boys.

137. As if afraid or ashamed of acknowledging their sex, they assured me that they were not girls, and, with infantine simplicity, appealed to their father if it were not the case.

138. The last instance which I shall mention of a Jhareja saving his daughter is the Chief of Mallia, and I believe this comprises the whole number of existing cases that came to my knowledge.

139. The wife of this Thakoor prevailed on him to rear his daughter; but notwithstanding this, he was one of the last who subscribed to the instrument for abolishing the practice of Infanticide.

140. My reports for the settlement of the revenue of this country have occasionally exhibited a solitary instance, wherein the Jharejas have saved as well as destroyed their daughters; but my intercourse with the Jharejas brought me acquainted with several who had caused three or four of their female offspring to be put to death; and they spoke of the circumstance with the indifference incident to the most ordinary transaction.

141. The Jharejas carefully select their wives from the most respectable Rajpoot families; and although they give a general preference to the Jhalas, they may marry apparently into any of the numerous Rajpoot tribes.

142. The Jharejas marry the daughters of the Jhala, Waghela, Gohel, Choorasama, Pirmar, Surweya, Soda, Jetwa, Walla, and Wadul tribes; they give in

marriage such legitimate daughters as they preserve to any of these castes, but invariably endeavour to affiance them to the highest rank or tribe in their power.*

143. Illegitimate daughters are not given in marriage to Rajpoots, but are bestowed on Musulmans, or on Hindoos of an inferior caste, under the best circumstances they can select.

144. I was told that the Jharejas, from the difficulty of procuring wives, were in the habit of marrying bastards and slaves; but I was satisfied that this was an untruth.

145. On asking Jessajee if this were ever the case, he appeared to feel great indignation, and to think that it was intended to insult him; but, on explaining the motive of the inquiry, Jessajee acknowledged that the Thakoor of Banwur, under the hope of supporting himself through the great influence

* The following memorandum from an agent of the Jemadar of Kutch Bhooj, who holds the present power of that principality, will illustrate this paragraph :—

It has been a vulgar report that the Sodee, Sogdee, or Sowda caste, encourage the practice of Infanticide among the Jharejas, as their riches consist in their daughters, which the preservation of the Jhareja females would obstruct. The evidence of Koobeerjee is sufficient to prove that these women only follow the practice in common with others, when united to a Jhareja; but it may also be observed that the above reason could never operate, as the Jharejas or any Rajpoots never marry a woman bearing the same family name.

Koobeerjee Mehta, agent of Futteh Mahomed, describes Rao Raidhun, the Raja of Kutch, to have had six wives: three are dead; the three that remain are—a Jhala, a Sodee, and a Waghela.

There is no distinction whatever in the customs of these castes; the ladies, from whatever caste, destroy their children when married to Jharejas, and not when married to any other.

The Sodee would seem to be the same people as are mentioned by Arrian, and quoted by Major Rennel; they are also quoted in Vol. II. of the Ayeen Akberee, under the Sirkar of Tatta, by the name of Sowra, and in the following extract from the Kholasee Tareekh, under the Soobha of Sind :—

" On the south, from Uch to Guzerat, are sandhills, inhabited by a tribe called Buthee, the residence of whose Chief is Jeysulmeer.

" From Bhiker to Nuseerpoor and Amerkote, the country is inhabited by the Soda, Jhareja, and other Rajpoot Tribes."

Whether the Soda are the Sogdee mentioned by the historians of Alexander, must be ascertained where the sources of information are more abundant; but there are many reasons for believing that the tribes who opposed that conqueror are still existing, and that their manners and institutions are little altered from those of their ancestors. A comparison in this respect would be curious, and might be easily made, by referring to the original writers, who have related, although with exaggeration, the exploits of this hero. The tribes, however, who opposed Alexander, will not be found exactly in the same situations that they occupied at that period. They have progressively advanced into India, while their former places have been supplied by nations equalling them in rudeness and barbarity, but surpassing them in courage and ferocity. The Kattee, the Jhala, the Jhareja, the Sodee, and other tribes, have successively crossed the Indus, and obtained more southern establishments; but it appears probable that they were obliged to seek for their new settlements from necessity, and not choice: the more warlike tribes of Arabia, Persia, Parthia, and Scythia, expelled them from their own country, and forced them into India.

which Meroo Khawas possessed at Nowanuggur, was affianced to his daughter; but the contract was not completed, and the Thakoor never admitted the woman into his house. Even the poorest and lowest Jhareja feels the utmost solicitude not to taint his blood by an improper alliance.

146. It does not appear that the number of their wives is limited by any rule.

147. The practice of concubinage is common among the Jharejas, and in forming these connections they are under little or no restraint with respect to caste.

148. It will be observed that the settlement of their daughters born of Rakhelees or mistresses is attended with little expense or publicity; and the motives, therefore, which lead the Jharejas to destroy their legitimate daughters do not in the former case exist with equal force.

149. Rao Lukput, the grandfather of the present Sovereign of Kutch, had a daughter by a Rakhelee, whom he preserved, and afterwards married to Damajee Gaekwar. The name of this lady, who has since returned to Bhooj, where she resides, is Mata Baee; but from her alliance with Damajee she is commonly styled Baee Maharaj.

150. It may be observed, however, that this marriage among the Murathas is reckoned of an inferior kind, called Khanda Luggun,* or a marriage celebrated by the proxy of a sword; and the children would be considered illegitimate, or incapable of inheriting the Gaekwar Gadee.

151. Political reasons induced Rao Lukput to form this connection with Damajee. The country of Kutch was at that period threatened with an invasion from Sind, and the Rao was desirous of protecting himself by the powerful alliance of Damajee.

152. The marriage was celebrated at Puttun with great pomp and expense. Damajee survived this transaction but two years, and at his death his widow returned to her relations.

153. This lady derives her support from her own family, and lives on the produce of a Jageer from the Raja of Kutch.

154. The uncle of Rao Lukput had a daughter by a Rakhelee of the Khomarin caste, who was famous for her beauty. The daughter was affianced to the King of Sind, a Mahomedan.

155. The present Chief of Kutch has likewise a daughter by a Rakhelee, who was betrothed to a son of the Joonagur Nuwab, but Futteh Mahomed prevented the celebration of the marriage, and it is now considered to be dissolved.

156. These instances may be sufficient to show the treatment by the Jharejas of their illegitimate offspring, and they appear to spare them rather from a contemptuous opinion of their inferiority than from humanity. These children are not considered to belong to the caste, and their future situation

* *Khanda*, "a scimitar"; *Luggun*, "connection."

in life is of little consequence; but the pride and prejudices of a Jhareja make him, occasionally, also destroy his spurious offspring.

157. It is remarkable that it is the practice of these Rakhelees, or mistresses, to perform Suttee with deceased Jharejas, which is but rarely done by their wives.

158. When Rao Laka, the grandfather of Rao Raidhun, the present* Chief of Kutch, died, fifteen Rakhelees burnt at his funeral pile. Two of these women were Mahomedans of the country, and another a Siddeen; the rest were Hindoos of different castes; but not one of Rao Laka's wives sacrificed herself on this occasion.

159. This deviation from the general Hindoo practice is merely the effect of another habit or custom, as there is no law against a Jhareja wife burning with her husband, and they sometimes voluntarily devote themselves to the flames.

160. This ceremony, however, is less expected from the wife than the Rakhelee; and these unfortunate females conceive it a point of honour to consume themselves with their lords, often being inspired with a dreadful emulation to become the first victim.

161. It may be necessary to correct an opinion which many Europeans have entertained, that these sacrifices are compulsory.

162. The Jharejas' wives and Rakhelees are at liberty to follow this custom, or to abstain from it, and neither disgrace nor opprobrium is attached to those who may choose to survive.

163. It may be mentioned as another extraordinary deviation from the general custom of Hindoos, that in the district of Hulwud the wives of the lowest castes invariably burn with their husbands, and this may be the reason that the Jhareja women excuse themselves; and as it is only people of rank who keep Rakhelees, instances of this nature are not frequent.

164. The influence of example and communication are capable of procuring converts to the most criminal and flagitious courses.

165. The Jetwa Rajpoots, who rule over the division of Burrada, known at present under the name of Poorbunder, have been accused of adopting the barbarous practice of the Jharejas in destroying their daughters.

166. The Jetwas may have thought it no disgrace to follow a custom cherished by their conquerors; and having lost the greater part of their possessions, they may have been desirous, like the Jharejas, of relieving themselves from the burden of portioning their daughters.

167. The Jetwas, however, do not pretend to deny the sin of Infanticide, and avoid an open avowal of the practice.

168. They observe a silence on the subject, and the deed is performed in secrecy; but the singular fact that the Ranas of Poorbunder have had no grown up daughters for more than a hundred years would be sufficient evidence against them.

169. The Ministers of the Rana did not deny the circumstance to me

* A. D. 1808.

when I communicated the information I had received respecting this practice of the Jetwas; and their Chiefs executed the same instrument as the Jharejas did for renouncing the custom—an unequivocal proof that it existed.

170. The doctrines of the Hindoo religion have been singularly careful to protect the female sex and infants from violence, and it is unlawful to put a woman to death for any offence whatever.

171. In support of this opinion, they quote the following Sloke* or verse:—

" Shut gao vudhét veepra;
Shut veepra vudhét streeya;
Shut streeya vudhét bala;
Shut bala vudhét mroosha."

"To kill one Brahmin is equal to one hundred cows;
To kill one woman is equal to one hundred Brahmins;
To kill one child is equal to one hundred women;
To kill one hundred children is an offence too heinous for comparison."

The crime, therefore, of killing a woman, is considered as great a sin as killing a hundred Brahmins; and the sin of killing a young child of either sex is equal to killing a hundred women.

172. As the Jharejas, and many other tribes now calling themselves Hindoos, are but very imperfectly instructed in the doctrines of their faith, and entertain many opinions in opposition to its tenets, I imagined at first that the Jharejas might possess precepts favouring Infanticide.

173. Although my inquiries into the religion of the Jharejas did not support this conjecture, it may not be superfluous to notice some of their religious opinions and practices.

174. The Jharejas are comprehended within the Hindee † name and pale,

* This Sloke, I am informed, is extracted from the Dhurma Shastra. The translation in the text is not literally correct: intead of saying to kill one hundred children is an offence too heinous for comparison, the translation should appear as annexed. The order of comparison is also inverted in the text, and is here corrected:—

Shut Gao Vudhét Veepra;	॥ शत गावो वधेत्री प्रा ॥	To kill 100 cows is equal to killing a Brahmin;
Shut Veepra Vudhét Streeya;	॥ शत विप्रा वधे स्त्रीया ॥	To kill 100 Brahmins is equal to killing a woman;
Shut Streeya Vudhét Bala;	॥ शत स्त्रीया वधेत् बाला ॥	To kill 100 women is equal to killing a child;
Shut Bala Vudhét Mroosha.	॥ शत बाला वदेत् म्रषा ॥	To kill 100 children is equal to telling an untruth.

† Several opinions have been advanced respecting the etymology of the word *Hind*, or *Hindee*: those English gentlemen who possess the greatest knowledge of the Sanskrit have yet discovered no authority for it in that original language. (Vide Sir W. Jones's opinion, Asiatic Researches, Vol. III. page 48.)

Neither is it, as I have been assured by an intelligent Yatee, known among the Jains; and no Brahmin with whom I have conversed has been able to trace it in his native dialect.

It is not known in the Malabaree and Tamil, either as the name of a country or people;

but we are ignorant of the origin of the term Hindee, which is not of an ancient date; and it is in many instances so loosely, irregularly, and indiscriminately applied, as to embrace religions professing tenets in direct opposition to the Brahminical system.

175. The Shravuk* Banians, for instance, deny the existence of the

these languages have had less intermixture of foreign words than most other Indian dialects, and they are original.

The word *Hind*, therefore, would seem to have a foreign root, and the following has been produced to me by Bapoo Mehta, a very intelligent Nagur Brahmin, well acquainted with the Persian, which would seem to be tolerably well supported.

In the Secunder Nameh, composed by Nizamee, who flourished about the sixth century, occurs the following verse:—

بهندوستان پیری از خرفتاد   پدر مردهٔ را بچین گاوزاد

Be Hindoostan peeree uz khur fitad.   Pedr moorduh-e-ra bucheen gao zad.

An old man fell from his ass in Hindoostan, but a calf was born to his orphan in China.

The Secunder Nameh abounds with verses of like recondite meaning; and it has accordingly produced a Shereh or commentary from a learned man, named Syud Seef-ood-deen, who, in explaining the above, says *Hind* originally means "dark" or "black," which colour is that of the planet Saturn, under which planet's influence Hind is reckoned. Bapoo Mehta quotes the above from memory.

In support of Hind being synonymous with Saturn, and black, he produces two extracts from books of authority, which are here inserted:—

Extract from the Mudar-ool-Afazel.—"Hind (pronounced with a Kesra). The climate is known; one boundary is China, and the other Sind. According to the Ibrahimee, Cabool does not belong to Hind, but I have heard that it does. This they say is a city on the boundaries of Khorasan, which is beyond Cabool, and one of the cities of Badakashan. Hind is in that climate which is subject to the influence of the planet Saturn."

Extract from the Kushf-ool-Loghat.—"Zohul. A planet well known, possessing two places in the Zodiac,—Capricornus and Aquarius. Its place is in the Seventh Heaven. Its colour is black, and its temperament cold and dry. The climate of Hind is subordinate to this planet."

In each of these works, also, in explanation of the phrase پیری هند (Peeree Hind), the commentator translates *Peeree* "a star," and *Hind*, "Saturn"; but which, were it not for the aid of these works, might be translated "an old Hindoo," or "an old man of Hind."

Hence it would seem that the word *Hindoostan* has come into current use in this country from the influx of Mahomedans, and means "the country subject to the planet Saturn," and not "the country of the Hindoos."

The same as *Khoristan*, now *Khorasan*, "the country of the sun"; *Turkistan*, or "the country subject to the influence of Mars"; *Turk* and *Marikh* ("Mars") being nearly synonymous.

* People of the Jain or Shravaka persuasion are very numerous in Guzerat.

The Juttees, or Yatees, are priests, or more properly ascetics; for they perform no religious rite, but it is their duty to expound and read to the Shravakas the scriptures, or Shastras, of the Jain system.

The Yatees are people devoted to religion from their infancy. They are either the children of people (principally Banians or Koolumbees) who devote them to this duty, or they are

Trimurti, the divinity of the Avatars, and the authority of the Vedas. They have no Brahmins, and worship different gods; but they are nevertheless comprised under the general denomination of Hindoos.

176. The Jharejas, and the Kattees especially, have also a very doubtful

children of Brahmins, Banians, or Koolumbees, purchased while young by the Yatees, and educated by them.

It is frequent for Banians (Wanias) who have no children to promise their firstborn to their Shree Pooj, to procure the blessing of fecundity in their family.

They serve their noviciate with their Gooroo, or preceptor, and perform for him many domestic offices, and after a proper period, when they have arrived at a sufficient age, and made progress in their studies, they are then admitted as Yatees.

The ceremony on this occasion is simple. The noviciate is carried out of the town with music and rejoicing, in procession, followed by a crowd of Shravakas, who assemble on the occasion. He is taken beneath any tree the juice of which is milky, but generally the Indian fig (or Banian tree); a circle is formed by the Yatees, and all others are excluded. The hair or lock of the noviciate is pulled out by the root at five pulls; camphor, musk, sandal, saffron, and sugar are applied to the place. He is then placed before his Gooroo, stripped of his clothes, and his hands joined. A Muntra is pronounced in his ear by his Gooroo. He is invested then with the clothes peculiar to Yatees,—a cloth of three cubits for his loins; one of five cubits for his head; a camoline or country blanket to cover him; a Tripuni or water-pot, a plate for his victuals, and a cloth to tie them up in; a long stick to guard himself from injury, but not to injure others; and, lastly, that indispensable instrument, a Rajoohurum, or broom made of cotton thread, to sweep the ground, to prevent him from destroying any insect.

That night is passed at a strange place, and the next day he returns to his preceptor's, the initiation being completed.

A Yatee is equivalent to a Sunyasee among the Hindoos, but they deny the term. The Yatees recite a verse which expresses their state,—"That person who keeps his five senses under restraint is a Yatee."

The duty of a Yatee is to read and expound their books to the Shravakas, some of whom daily attend. At morning and evening twilight the Sundehya (*a*) is performed with the face turned toward the east, during which no light is admitted.

A true Yatee should live by charity; their daily consumption of victuals is procured ready dressed from the houses of Shravakas, Brahmins, or Koolumbees. A Yatee may purchase victuals ready dressed from the bazar, but must not dress them himself; the fragments are thrown to animals.

A Yatee never eats or drinks when the sun is below the horizon.

The food of a Yatee consists of all kinds of grain, vegetables, and fruit, produced above the earth, but no roots, such as yams, onions, &c.; milk and ghee are permitted; but butter and honey are prohibited; nothing that contains animal life ever composes part of the food of a Jain.

Some strict Yatees drink no water but what is boiled, lest they should inadvertently destroy any insect, it being less criminal to kill them thus than by destroying them in their own stomachs; and others will only drink that which is received from the house of a Shravaka.

A Yatee having renounced the world, and all civil duties, he consequently can have no family, nor does he perform any office of mourning or rejoicing—he renounces all gratifications of sense.

The object of the worship of the Jains is the Supreme Being, incomprehensible, omniscient, and omnipresent, whom they call Arhung Purmatma.

They have twenty-four Arylıuntas or Gooroos, who have appeared on earth. These were

(*a*) *Sundehya* literally means "junction," and the ceremonies performed at the junction of the night with the morning, the day with the night, the forenoon with the afternoon or meridian, are thus called by the Brahmins. The prayers pronounced by the Jains are from the same reason called by the same name, but do not mean the same ceremony.

claim to this title. It is to be observed that both these people came from beyond the Indus, and derive their descent from a country where it has always been supposed a genuine Hindoo could not exist. The sun is the real object of their worship, and it is not, perhaps, too extravagant to conclude that they

prophets or holy men, who by study and abstraction at length reached Mokt, or reunited themselves with the divinity. The names of these Aryhuntas, as written down from the pronunciation of a Juttee, are,—

1, Rishub Dev.	13, Vemulla Dev.
2, Ajita Dev.	14, Anunta Dev.
3, Sumbhava Dev.	15, Dhurma Dev.
4, Abhinundhan Dev.	16, Santhee Dev.
5, Sumoti Dev.	17, Kunthee Dev.
6, Pudmaprabhu Dev.	18, Arha Dev.
7, Suparso Dev.	19, Mulli Dev.
8, Chundraprabhu Dev.	20, Munisuvrata Dev.
9, Subadhi Dev.	21, Nomi Dev.
10, Setul Dev.	22, Nemi Dev.
11, Shriungso Dev.	23, Parsa Dev.
12, Vaspuja Dev.	24, Vurdaman Dev.

With the exception of the ninth, these are the same names as those mentioned by Major Mackenzie in Vol. IX. of the Asiatic Researches.

These are the twenty-four images which are represented in the Jain temples. They are also called Tirthuncars.

The founder of the Jain faith was Rishaba Dev, or Rikub Dev. The Yatee who gave me the principal outline of this memorandum referred to a book, from which he said, that when the Sun, Mercury, and Jupiter were in conjunction in *Libra*, Venus in *Scorpio*, Mars and Saturn in *Aquarius*, and the Moon in *Cancer*, Rishub Dev was born.

Rishub Dev was the author, also, of the books of the Jain Faith, which he promulgated in eighty-four divisions verbally. He was followed by the others of the Aryhunts, but when men degenerated, and became exposed to death and mortality, they were reduced to writing. About a thousand years since they were abridged to forty-five, to accommodate them to the degenerated comprehension of the human mind.

A catalogue of these forty-five books follows this note; besides these they have many works, on a variety of subjects, and some of very ancient date.

There were originally eighty-four castes of Jains (which are called Gutcha) both among the Shravakas and the Juttees, but of these many have become extinct; the Lounka Gutcha, both Juttees and Shravakas, differ considerably from the other sects.

They are more careful of animal life; they worship the Supreme Being alone, and wholly reject the agency of Devtas and the Aryhuntas; they despise the worship of the Aryhuntas in the Jain temples, and ask how an image can grant a petition.

The high priest of the Shravakas and Juttees is called Shree Pooj.

The Shree Pooj of the Lounka Gutcha, or tribe, is at Baroda; this is his principal station, but their duty is to take a circuit among their dependants every year: the high priests of the other sects are elsewhere. The Lounka Gutcha had four stations (of which one no longer exists), at which their Thiveras were stationed; viz. Delhi, Ajmere, and Jalour. These Thiveras are deputies or legates, who are entrusted with a general superintendence over the morals of the Yatees.

The Shree Pooj is chosen by adoption, generally from among the Wanias of the Veesavosavar caste, the most respectable. When the Shree Pooj is on the point of death the Cheela is placed on the Gadee, his lock of hair plucked out, and the Muntra particularly appropriated

originally followed the religion of the ancient Persians, nor that these religions might have been formerly connected.

177. The religion of the Jharejas is far from being strict, either in its precepts or practice; the sun and the Matha Assapooree are the objects of their worship.

for this station is whispered in his ear, and the assembly of Yatees are desired to obey their future Chief.

About a hundred years ago, this sect gave birth to a new description of Yatees, who carry mortification to a great extreme.

It happened that a Yatee of the Lounka Gutcha disputed the mandate of the Shree Pooj, and was expelled from his caste; he threatened vengeance, and that he would withdraw the veneration heretofore paid to the Shree Pooj to himself.

He accordingly withdrew, and by extreme mortification and penance gained many disciples, and founded the sect of Dhoondias, which is exclusive of the eighty-four castes.

The Dhoondia wears only such clothes as are given to him, and only eats such victuals as are voluntarily offered by the Shravakas; he can have no property; he never stirs out in the rain, for fear of killing some animal, and never sits down without first brushing the ground; some sweep the ground as they walk, and cover their mouths as they speak; they never wash their clothes, perform any ablutions, or cleanse any part of their persons. The Dhoondias reject all but ten of the Jain books.

A Shravaka is a layman of the Jain religion, and of course he has every necessary intercourse with the world, and conforms to its customs. Marriage is considered as a civil act; and on that account it is performed by Brahmins hired for the occasion. These Brahmins are of the Shrimala tribe.

The Shravakas also perform Shraad and other ceremonies; their domestic worship or Pooja is performed at home, either by themselves or by Koolumbees engaged to perform that duty, or personally in their temples.

This should be performed daily; the Shravaka should first bathe himself, then bathe the idol of the particular Aryhunta to which he may offer his devotions. He mixes camphor, sandal, and saffron, with which he marks the idol in nine places; the mixture is left for the subsequent votaries. These ceremonies are not performed by the Yatees, and they are wholly rejected both by Shravakas and Yatees of the Lounka Gutcha.

The Jains class the religions of the world in six divisions, viz.—

1, Sewa Mutti.	4, Nijaek Mutti.
2, Budh Mutti.	5, Memungsika Mutti.
3, Ved Mutti.	6, Jain Mutti.

Any of these castes except the fifth may become Yatees. The Memungsika includes Christians, Mahomedans, and every other religion except that above denominated.

Although any of the above castes may become converts, yet they do not choose their disciples or Cheelas from the military class;—this is at least the case with the Lounka Gutcha.

The Jain temples are numerous in Guzerat. In their external structure they differ nothing from the usual architecture of the country, in religious buildings. The images of the twenty-four Aryhuntas are placed in the inside; the images are of different sizes, in regular gradation to the exterior idol. The Yatees and Shravakas have no objection to any person entering these temples and handling the idols, and they are far from being averse to free communication on every article of their faith.

The most remarkable circumstance of the Jain temples is a subterranean apartment; this is called a Bhoiree (cavern), corresponding with the one above, and furnished with similar idols, situated directly underneath. The cause of this I could not ascertain. The freedom with which they permit strangers to descend is a proof that this apartment could not have been

178. Her tenets are reported to hold forth that it is not improper to eat with people of a different faith. In Hallar the Jharejas observe some scruples on this point, but in Kutch and Waghur scarcely any distinction is observed.

179. The Jharejas worship the Devee or the Goddess of Nature, under the

intended as a sanctuary to enable the Shravakas to practise their religious worship during a period of persecution.

Another establishment peculiar to the Shravakas is the Pinjereepols or hospitals for animals and reptiles, however vile: there are many of these in Guzerat. The name signifies an enclosure of protection. There is also another extraordinary establishment, called a Jevkotee. This is a dome, with a door large enough at the top for a man to creep in. In these repositories weevils, and other insects that the Shravakas may find in their grain, are provided with food by their charity, and extraordinary protection to everything containing life.

Among the Jains, of Guzerat at least, there is not the least appearance of any distinction of classes, similar to those among the Hindoos. The idea of carrying arms is contrary to their principles and faith, the great object of which is the preservation of life.

It would appear that any of the Hindoo sects may become proselytes to the Jain faith; but by this they forfeit every claim to the character of Hindoo.

I have been assured by a learned Brahmin that were any Brahmin to go to a Jain temple to worship, that he would lose his caste, and others would not eat or drink in his company. In Bengal, I understand, from the prevalence of the Jain system, many Brahmins observe the exterior rites of their caste, and conform to the Jain persuasion; but these must be considered as interested temporisers; the abuse being connived at by the prevalence of the practice, and the necessity of cultivating the good graces of their patrons, who may be Jains. These men, however, would be considered by the Brahmins of Poona and the Deccan as outcastes; and to them they would not return the salute of the Numuskar.

These sentiments do not prevent the Shrimala Brahmins from performing the marriage rites and the ceremonies of Shraad for the Shravakas who employ them; this is permitted as a lawful employment by the Brahmins, and it has no connection with the Jain religion. The Yatees and Shravakas consider marriage and Shraad as civil rites, which have nothing to do with the tenets of their faith. These remarks are only to be considered as applicable to Guzerat; the conformity with Jain principles may be more marked in other places.

The Jains have forty-five original books, which they owe to their founder, Rishub Dev; they are written in the Magadha Basha or dialect, and Balbodh character :—

1. *Ahcharunga.*—Contains 2,000 Grunths (*Grunth,* "a book," "a compilation"); on the conduct and actions of a Juttee in points of religion, &c.
2. *Soogarunga.*—Contains 2,100 Grunths; a dissertation on the human body, and its appearance.
3. *Tahnunga.*—Contains 3,700 Grunths; physiology.
4. *Sumavayounga.*—Contains 16,067 Grunths; a history of the Devtas, their dimensions, &c.
5. *Bugwuttee.*—Contains 157,502 Grunths; in praise of God, form of prayers, worship, religion, &c.
6. *Gynatah Durrum Kuttanga.*—Contains 600 Grunths; history of celebrated Rajas.
7. *Oopa Sugdusanga.*—Contains 812 Grunths; history of ten celebrated Shravuks.
8. *Antaghur Dasunga.*—Contains 890 Grunths; showing how the above ten saints reached the kingdom of heaven.
9. *Anooturo Va Yee.*—Contains 11,200 Grunths; history of inferior deities of heaven.
10. *Prooshna Vyakurren.*—Contains 1,250 Grunths; a commentary on religious duty.
11. *Veepaak Sootur.*—Contains 1,290 Grunths; the doctrine of crimes and punishment.

appellation of Hinglaz, who, according to their legendary accounts, saved and nourished their common ancestor, one of the four Jadows who were saved from the universal destruction that befell their race.

180. When the Goddess Hinglaz Bhowanee bestowed on the Jharejas the

12. *Wuhee Sootur.*—Contains 1,160 Grunths; a disquisition on the birth and generation of mankind and animals.
13. *Ryparanee.*—Contains 2,078 Grunths; history of Pradassee Raja, illustrative of the Jain doctrine of the preservation of life.
14. *Jewa Bagum.*—Contains 4,700 Grunths; on things animate and inanimate, charity, humility, &c.
15. *Punwuna.*—Contains 7,787 Grunths; a dictionary or cyclopædia, descriptive of a variety of arts and sciences.
16. *Jumboo Deep Punnuttee.*—Contains 4,146 Grunths; comprising the history of Jumboo Deep.
17. *Chund Punnuttee.*—Contains 22,000 Grunths; history of the moon.
18. *Neereawalee.*—Contains 1,179 Grunths; of the sun.
19. *Poospeka.*—Contains —— (a) Grunths; botany.
20. *Kulpa Wuttung Suk.*—Contains —— (a) Grunths; descriptive of the heavenly mansions of the gods.
21. *Poospa Wuttung Suk.*—Contains —— (a) Grunths; descriptive of a heavenly mansion of the gods, in extent one lakh Youjons.
22. *Wunedussa.*—Contains —— (a) Grunths; a dissertation on fire: what, and how far it pervades.
23. *Ootara Adahaine.*—Contains 2,000 Grunths; a religious treatise on the difference in the sects of Yatees.
24. *Ahwisyouk Nirjukty.*—Contains 3,200 Grunths; comprising the several religious avocations of the Jains.
25. *Pinda Nirjukty.*—Contains 709 Grunths; a dissertation on the soul.
26. *Duswey Kaluk.*—Contains 700 Grunths; a ritual of penance, read and expounded during the last illness of every great man: it seems to have in view an intercession for his transgressions.
27. *Nundee Sootur.*—Contains 700 Grunths; on Nundeshwer Deep.
28. *Annoojougadwar.*—Contains 1,199 Grunths; on mind, speech, and existence.
29. *Chowsurun.*—Contains 63 Grunths; a religious work, read at the decease of individuals; an intercession.
30. *Our Putcha Kawn.*—Contains 84 Grunths; on fasting and prayer.
31. *Maha Putcha Kawn.*—Contains 134 Grunths; on excessive fastings of one, two, or three months.
32. *Bhukty Perignya.*—Contains 171 Grunths; duty to tutors.
33. *Tundoolvyalee.*—Contains 400 Grunths; on the fishes and inhabitants of the waters.
34. *Chunda Vejey.*—Contains 176 Grunths; history of the moon.
35. *Goonvejey.*—Contains 100 Grunths; on the lucky marks on the human body; palmistry.
36. *Murun Saymoke.*—Contains 656 Grunths; on death.
37. *Duwendra Stuve.*—Contains 300 Grunths; a dissertation on the gods, and their Indra or Chief.
38. *Suntahruk.*—Contains 121 Grunths; on sleep and rest, &c.
39. *Kulp Sootur.*—Contains 1,216 Grunths; a religious treatise, read in Shrawun and Bhadrupud, on the twenty-four Arhyuntas.

(a) Blank in the original.

kingdom of Kutch, and thereby fulfilled their hopes, they built a temple to her, which they called Assapooree. By this term the Jhârejas expressed their gratitude, and their confidence in the favour of the goddess; *Assa* in the Sanskrit signifying "hope," and *Pooree* "fulfilled," "accomplished."

181. To their Devee Assapooree the Jharejas offer up in sacrifice the buffalo at the yearly festival of the Dussera, and afterwards feast on the victim.

182. The Jharejas drink wine and spirits in public, and are in general, especially in particular situations, indifferent about the mode of preparing their food, and seem to be excluded only from eating of the flesh of the cow.

183. The Jharejas hold their Rajgors or domestic priests in little estimation or respect. By the rest of the Brahmins the Rajgors are despised; but this seems to arise from their performing the Kria, or the ceremonies at the funeral pile, as the Karteea Brahmins do in Guzerat and other parts of India.

184. Like the Karteea, the Rajgors receive the alms which are distributed on the twelfth day or Dowadusha, which finishes the period of mourning.

185. On the twelfth day the Rajgor of the family is placed on the cot of the deceased Jhareja, and stretched out like a corpse, on which are placed several articles of food and raiment.

186. This is taken up and carried to the spot where the Jhareja was burnt, like a funeral procession, provided the crowd allows it to proceed. The relations of the deceased and the inhabitants follow the procession as if it were a real funeral; but the multitude exert themselves to interrupt its progress, and for this purpose throw dust, fire, stones, and every missile within their reach. As all these injuries are aimed at the Rajgor, he is generally obliged to abandon the cot precipitately, and to fly.

187. The intention of this violence and clamour is to frighten away the evil genius, and to prevent its injuring or molesting the survivors; and the cause of placing food and raiment on the cot is to supply the spirit of the deceased with such articles in the next world.

188. This ceremony is termed Seja, from the cot; but it is not peculiar to the Jharejas, as it is practised by some other tribes.

40. *Nisit Sootur.*—Contains 815 Grunths; on crimes, penance, and punishment.
41. *Maha Nisit Sootur.*—Contains 3,500 Grunths; on large crimes and their consequences.
42. *Vavahar Sroot.*—Contains 500 Grunths; a treatise on ethics and moral obligations.
43. *Dusah Sroot.*—Contains 500 Grunths; life and its preservation.
44. *Jeet Kulpa.*—Contains 105 Grunths; institutions of the eighty-four castes of Juttees.
45. *Brahut Kulpa.*—Contains 500 Grunths; on the conduct of the followers of Jaina.
Punch Kulpa.—A work of general observations on the whole; contains 1,433 Grunths.

The Jains have also fourteen books of great antiquity, not now used, but which are kept in a kind of sacred deposit in a few of their principal temples in Guzerat.

These books are not written in the Magadha language, as the rest of the Jain books are, but in an ancient Sanskrit character, scarcely to be decyphered or understood by any of the learned of the Jains of the present day.

Independently of these, the Jains have several works commenting on their religion, original history, &c.

189. The Jharejas will sometimes remark that their Gors are poor and despised, which they make no scruple of attributing to the sin of Infanticide, and from the wrath of God for having placed the weight of that crime on their heads.

190. This singular opinion, which I have expressed nearly in their own words, instead of producing any abhorrence in the Jharejas against the act, has served to confirm their idea that they have nothing to do with its responsibility and punishment.

191. The Jharejas respect the Charuns and Bhats more than they do Brahmins.

192. The Dissendee,* or people who receive their support from the charity of the Jharejas, are called Kaggar: they are a tribe of Charuns of the Tambel, or, as pronounced by the inhabitants of Kutch, Toomber, and emigrated with the Jharejas into this country.

193. Although the Jharejas are not pure Hindoos, and know little of the ordinances of the Brahmins, yet they believe in all their legends. Although the religion of the Jharejas may have but a feeble operation in preventing Infanticide, it certainly presents nothing to authorise the practice: on the contrary, the expedient of making the Rajgor answerable for the act is a plain proof that they view it to be a crime against religion.

194. I have now related such facts and circumstances as have come to my knowledge concerning the practice of Female Infanticide among the Jhareja Rajpoots.

195. But however singular and extraordinary this practice may appear, it is not confined to the Jharejas.

196. That it prevails among the Jetwa Rajpoots I have already noticed, and it also prevails amongst a people still more numerous; and there are not wanting appearances which would lead us to think that it is connected with the manners and institutions of some of the ancient nations.

197. The practice of Female Infanticide prevailed with the Rajkoomars and other tribes in Bengal, where it has been happily abolished. The custom of putting their infant daughters to death has also been discovered to exist with the Rhatore Rajpoots of Jeypoor and Jodhpoor; but this fact, when reported to Europe, was doubted, and denied to be possible.

198. It is confirmed, however, by every intelligent and well-informed Native of that country; nor does there appear any ground whatever for questioning its existence.

199. The existence of the custom is traced to other tribes of Hindoostan, and in particular to the Jhuts and Mewats, which latter are a sect of Musulmans.

200. I am indebted for this information to Nizam-ood-deen Hussain, and the following is the translation of a memorandum which he gave me on the

* The Dissendee are literally those who receive the tenth or tithe; but this amount has long since been diminished to a mere voluntary donation.

subject :—"The Jhut Chiefs at Bhurtpore are styled Sensniwal: those people, or the Sensniwals, are in the habit of putting to death their daughters at the moment of their birth, by opium, or by strangling.

"The cause of their doing so proceeds from a supposition which they entertain, that it is a great disgrace to give their daughters even in marriage to any person.

"And many Mewats, who are Mahomedans, but who are known under the appellation of Mewatee, whose country is near that of the Jhuts, kill their daughters for the same cause. I suppose the governors of Hatras* and Mursan follow the same practice.

"These people are all of the Jhut caste."

201. I have learnt from other sources of information on which I rely, that some of the Rhatore, the Haree of Boondee Kata, the Waish in the Poorub, the Jhuts in Hindoostan, and some of the Kutchwas of Jeypoor, and other Rajpoot tribes, kill their daughters.

202. The Jharejas are aware that the custom of Infanticide is practised by many other tribes besides their own; but although it is probable that they have a common origin, I could not discover the traditionary motive that had led to the introduction of Infanticide amongst so many people of Hindoostan.

203. The practice, however, appears to be maintained among them by the same causes which operated with the Jharejas. Pride, avarice, the cares of a family, the disgrace that would attend the misconduct of their women, the difficulty of establishing them in life, and an apprehension of exposing their daughters to ill-treatment, were assigned invariably, by every person acquainted with this subject, as the causes that induced these tribes to commit Infanticide.

204. I have ventured to suppose that the practice of Infanticide may have some analogy with the customs and institutions of some of the ancient nations. It would be interesting to trace and develop the laws and customs of the most distinguished people of antiquity which sanctioned Infanticide.

205. If we except the fabulous history of the Amazons, I am not aware that we have any account of a positive law, or custom, for the regular and invariable destruction of children of either sex.

206. The Amazons are said to have formed a State from which they excluded men. They held a commerce only with strangers, and for the purpose merely of begetting daughters. They killed their male children, and cut off the right breast of their females, to render them more fit for war.

207. The method of the ancients, of exposing their children, was a very general practice, and they do not appear to have considered it as either cruel or barbarous.

208. Romulus is said to have laid the citizens under an obligation to educate all their male children, and the eldest of their daughters.

209. The requiring of this obligation from the citizens must have been

* Hatras lies east of Agra about thirty miles.

suggested by the necessity of restraining the practice of Infanticide; and Romulus probably trusted in procuring wives for his males from the other tribes in his neighbourhood with as little difficulty as the Jharejas do at present; but the rape of the Sabines is an historical proof that the number of males exceeded the females in the infancy of the Roman State, and might in some measure have originated from the exposure of their daughters.

210. Montesquieu has the following observations on this subject, which makes the resemblance still more complete, and proves that the same motives prevailed with the Roman fathers for exposing their children as with the nations of India who commit Infanticide:—

"We find not any Roman law that permitted the exposing of children. This was, without doubt, an abuse introduced towards the decline of the republic, when luxury robbed them of their freedom; when wealth divided was called poverty; when the father believed that all was lost which he gave to his family; and when the family was distinct from his property."

211. It appears that infants newly born were placed on the ground; those who were agreeable to the father he took up, or educated (for these were synonymous terms), but those who were displeasing to him he neglected and exposed.

212. In Greece, Infanticide or the exposure of children appears to have formed a part of the policy of those States. Solon gave permission by law to parents to kill their children.

213. Aristotle appears an advocate for the exposing of children, and conceives, where this is not the case, that the number of those brought forth ought to be limited. He proposes expedients for this purpose more barbarous than any usage of the Jharejas.

214. The Greeks appear to have been led to expose their offspring from the sterility of their territory, and the apprehension of want excited by a redundant population.

215. The same motive, arising from a fear of famine, has induced the Government of China, if not to permit, at least to tolerate, parents to sell and expose their children.

216. The Carthaginians are reported to have frequently sacrificed their children; but this appears to have originated in motives of religion and patriotism: they first taught them that the sacrifice of children was acceptable to their gods, and the love of their country inspired the noblest of the Carthaginians to offer up their offspring as victims, to avert or remove any public calamity. A similar custom was also practised by the Phœnicians and Syrians, the founders of Carthage, and which also extended to the Greeks, the Gauls, and the German nations. Among the Canaanites, also, previous to the invasion of the Israelites, similar sacrifices prevailed, which are termed in Scripture "passing their seed through the fire to Moloch."

217. In Robertson's History of America we are informed that the difficulty of training up an infant to maturity amidst the hardships of savage life often stifles the voice of nature among the Americans, and suppresses the strong

emotions of parental tenderness. Some of these women are stated, in particular, to destroy their female children in their infancy. "But though necessity compels the inhabitants of America thus to set bounds to the increase of their families, they are not deficient in affection and attachment to their offspring; they feel the powers of this instinct in its full force." At Otaheite, and other islands of the Pacific, a peculiar society exists, who destroy their children; and other nations in a rude state have been found, who do not suffer those to live who are born with any natural defect or deformity. A more attentive and extensive research would multiply these examples, and illustrate this subject.

218. However disgusting it may be to human nature, we find that many nations have tolerated or permitted parents to destroy their own offspring, and we are certain that parents have deprived their children of life by availing themselves of this privilege; but the custom of exclusively murdering females (though the regulation of Romulus evidently points to their destruction in preference to that of the males), and a systematic Infanticide, seems to be confined to the Rajpoots of India.

219. It will now be necessary to relate, with precision and briefness, the proceedings and expedients which finally led the Jharejas of the peninsula to relinquish Infanticide.

220. I entered on this undertaking with sanguine expectations of success, but which were for a long time disappointed; and I must own that the Natives had formed much more just opinions on the subject when they foretold the difficulties that would attend the attempt, which few of them thought could be overcome but by the Company making a conquest of the country.

221. I conceived that reason and feeling would effect the relinquishment of a barbarous custom unconnected with the principles of society, and which all the passions of the human mind and all the forms and maxims of religion were combined to destroy.

222. As it was evident, also, that the most disinterested humanity had led the Honorable Company to interfere for the abolition of Female Infanticide, I conceived that this reflection, and the respect due to their mediation, would have disposed the Jharejas to comply with a request which it was scarcely to be supposed could be at variance with their own sentiments.

223. But sentiments of nature and humanity have no influence with the Jharejas; and I was soon, however reluctantly, obliged to relinquish the favourable expectations I had formed of success.

224. The difficulties were many and formidable.

225. I had been for several years in habits of friendly correspondence with Jehajee, the Chief of Moorvee, and he had continually expressed a strong desire to cultivate the favour of the English Government. The artifices of this Chief and his Vukeel, who resided in camp, deceived and amused me for some time with promises which proved fallacious.

226. I availed myself of the agency and influence of Soonderjee Sewjee, after his arrival in camp, but with no better success. At last Jehajce trans-

mitted a paper, in which he offered to accede to my wishes, by preserving his daughters, provided I would reduce Mallia and restore the village of Hurralla, of which he had been deprived by the Gaekwar Government. (Vide Appendix No. 5.)

227. The possession of this paper I conceived of importance, as it discovered the selfish and mercenary motives that attached the Jharejas to Infanticide. I preserved it as a testimony which reflected on their pretences of the inviolability of the practice as a custom of the caste, and destroyed every argument which they had attempted to found on principle.

228. When Jehajee perceived the disadvantage which attended the possession of this paper, he made several applications to induce me to restore it, with which I did not comply.

229. As my intercourse and knowledge of the Jharejas increased, every circumstance tended to show that they followed infanticide from mean and interested motives only. It was also evident that it would be very difficult to awaken their natural feelings, and that the same motives of conveniency and interest would have more influence in inducing them to relinquish the practice than any arguments derived from humanity, morality, or religion.

230. It appeared, likewise, from the communications of Jehajee and others, that the reproach and odium of being the first to renounce an ancient practice operated as a considerable motive. The weight and authority of this example could not be complete unless it were set by a Chief of acknowledged rank and superiority.

231. The Rao of Kutch seemed to possess these qualifications, from his family, and extent of territory.

232. I was induced, therefore, to select this Chieftain; but addressed myself principally to Futteh Mahomed (vide Appendix No. 18), whose authority is paramount in that country, and from whom, as a zealous Mahomedan, I was led to expect the exertion of his influence for suppressing a crime against nature and religion.

233. The answer, however, of Futteh Mahomed, destroyed every hope of success from that quarter (vide Appendix 18). This Jemadar, who rose from the humble station of a goatherd, and is extremely illiterate, had the sentiments of his letter probably dictated to him, and by the hand of his writer transmitted, in an inflated and ostentatious style, an elaborate defence of the practice of Infanticide, such as could be expected to proceed only from an infuriated and bigoted Jhareja.

234. It may not be unworthy of remark that this defence of Infanticide was written and composed by a Nagur Brahmin, and promulgated in the name of a Mahomedan, whose religion inspires him with horror against these murders.

235. In the meanwhile, every effort and endeavour was continued to prevail on the Moorvee Chief to abandon Infanticide which the long detention of the detachment in the vicinity of that city afforded. It was the daily subject of letters, messages, and conferences.

236. The humanity and tenderness congenial to the sex induced me to expect the assistance of the women of Jehajee's family. The preservation of their offspring appeared naturally and peculiarly their business.

237. I conceived that my appeal to wives and mothers, and to women who came from tribes that rejected Infanticide, would be attended with every advantage. I was further led to entertain great hopes from this plan, on account of the high character of the mother of the Chief of Moorvee for prudence, propriety of conduct, and a benevolent disposition.

238. As this lady possessed considerable influence over her son, I expected that she would exert it in favour of a measure agreeable to her own feelings. (Vide Appendix No. 10.)

239. The embarrassed state of Jehajee's affairs, and the countenance which he stood in need of from me for retrieving them, were circumstances which I conceived would occur to the discretion of his mother, and urge her to obtain from her son a concession which might give the family a claim to my support.

240. My overtures to this lady were, at first, received with the feelings natural to her sex, and she seemed disposed, with the rest of the women, who held several consultations together on the subject, to unite their influence for the abolition of Infanticide.

241. But these ebullitions were of short duration ; the Jharejas were alarmed, and the women contended for the ancient privilege of the caste ; they were led away from the path of nature and humanity by the example and influence of their husbands.

242. The mother of the Chief of Moorvee requested that she might be excused soliciting her son on this head, and referred me for any further information to Jehajee.

243. At this period my prospect of success was very obscure and distant (vide Appendix No. 13). Although these efforts, however, had failed of their effect, they were useful, and paved the way for success, by turning the attention of the country to a subject which had never appeared before to engage notice.

244. By discussing the subject frequently in the public Kucheree, and exposing the enormity of the practice, as contrary to the precepts of religion and the dictates of nature, every caste came to express an abhorrence of Infanticide, and the inveterate prejudices of the Jharejas began to be shaken.

245. The maxims and passions which favoured Infanticide were, probably for the first time, canvassed and censured with freedom.

246. The progress of this system was slow, but it was insensibly spreading its influence, and became a subject of universal conversation. The novelty of the attempt, and the extraordinary nature of the subject, also attracted general attention.

247. But whatever influence these circumstances might produce, as Jehajee was the first Chief that I had addressed on the subject, it was of the utmost importance to make some impression on him. I bent every exertion, there-

fore, and tried various expedients to reclaim this Chief, who had already destroyed two of his daughters, from the practice of Infanticide.

248. At last I obtained from Jehajee a conditional writing, to the following effect:—"From motives of friendship, the Honorable Company have urged me to preserve my daughters: to this I consent, if the Chiefs of Nowanuggur and Gondul agree."

249. This was the first considerable step towards the attainment of this great object, and the writing appeared to reduce the question to a kind of point of honour, or respect for antiquity, in setting the example of sanctioning an innovation on a general habit.

250. From the character and behaviour of the Jam, I could have no hopes that he would set this example; but as the family of Dewajee of Gondul had already preserved several of their daughters, I was led to entertain the most favourable expectations from the general disposition of this Chief, and his reputation for humanity.

251. It may be proper to mention that Jehajee first proposed to insert the names of the Rao of Kutch and Jam of Nowanuggur in his writing; but I positively refused to receive the paper unless it comprised Dewajee of Gondul.

252. The compliance of Jehajee with this request it may be but fair to consider as a favourable indication of his sentiments; and that he was secretly, though not extremely, averse to agree to the abolishing of Infanticide. It may be presumed that he was acquainted with the disposition of Dewajee, and of the general opinion that this Chief, when pressed, would renounce the practice of killing his daughters.

253. From Dessajee of Mallia I obtained a similar writing to that received from the Chief of Moorvee.

254. I had conceived great expectations from Dessajee, who had preserved a daughter, and had by his Vukeel afforded repeated assurances that he was ready to renounce Infanticide; but it is remarkable that this Chief used every evasion and delay to avoid executing a formal deed in renunciation of the practice.

255. It is necessary to notice here, that there were several petty Jhareja Chiefs in camp, whose distressed and dependent circumstances rendered them obsequious to any measure proposed by Government, and they were ready to bind themselves by any engagement to renounce Infanticide; but I conceived that their acquiescence would not have the force of example with any of the superior Chiefs, and would rather prejudice the cause.

256. Under these ideas, I declined for the present entering into engagements with the petty Chiefs who followed the camp.

257. The narrative must now accompany the operations of the detachment which traversed the country of the Jam, and arrived at Kundorna. I employed this time, as often as circumstances and opportunity permitted, in favour of the design for abolishing Infanticide.

258. Wassonjee Eswurjee, the Vukeel of the Gondul Chief, residing in

camp, enabled me frequently to converse with him on the subject; and this sensible and respectable Brahmin was easily prevailed on to unite his influence with mine, in order to prevail on his master to enter into a formal obligation for abolishing Infanticide.

259. During these events, Wassonjee had occasion to proceed to Gondul on some revenue affairs, and before his departure he privately gave me such assurances as I conceived might be confided in, that he would obtain from Dewajee authority on his return to enter into any engagements which might be required for preserving the daughters of the Jharejas residing in that part of the country.

260. In this and every endeavour for suppressing Infanticide, it is with great pleasure that I mention the cordial and zealous assistance of Wittul Rao Dewanjee, the commander of the Gaekwar army. This officer, with the peculiar ardour of his character, embraced every occasion of exposing the enormity of the crime, and of promoting by his arguments and influence a detestation of the practice.

261. The mission of Wassonjee Eswurjee was entirely successful, and on his return to camp, after expressing the reluctance of his master to set an example which might bring on him the reproach of his caste, a deed of the most solemn, effectual, and binding nature was executed, renouncing for ever the practice of Infanticide.

262. The following is a translation of this instrument :—"Whereas the Honorable English Company and Anundrao Gaekwar Sena Khas Khel Shumshere Bahadoor, having set forth to us the dictates of the Shasters, and the true faith of the Hindoos, as well as that the 'Birmhaway Wurtuk Pooran' declares the killing of children to be a heinous sin,—it being written that it is as great an offence to kill an embryo as a Brahmin; that to kill one woman is as great a sin as killing a hundred Brahmins; that to put one child to death is as great a transgression against the divine laws as to kill a hundred women; and that the perpetrator of this sin shall be damned to the hell Kule Sootheeta, where he shall be infested with as many maggots as he may have hairs on his body, be born again a leper, and debilitated in all his members: We, Jhareja Dewajee and Kooer Nuthoo, Zumindars of Gondul (the custom of Female Infanticide having long prevailed in our caste), do hereby agree, for ourselves and for our offspring, as also we bind ourselves in behalf of our relations and their offspring, for ever, for the sake of our own prosperity, and for the credit of the Hindoo faith, that we shall from this day renounce this practice; and, in default of this, that we acknowledge ourselves offenders against the Sirkars. Moreover, should any one in future commit that offence, we shall expel him from our caste, and he shall be punished according to the pleasure of the two Governments, and the rule of the Shasters." The above writing is duly executed.

263. With the exception of the Jam, every Jhareja Chief readily, and without offering a single objection, subscribed to a counterpart of this instrument.

264. The Jam continued to oppose that measure as long as he was able, and made use of every subterfuge and artifice to avoid making the same declaration that his brethren had done. His first attempt to make the plan miscarry was to persuade Dewajee of Gondul not to sign the engagement. For this purpose, the Jam used the influence of letters and messengers, but fortunately ineffectually.

265. When Jam Jessajee found, notwithstanding his opposition and remonstrances, that Dewajee had executed the agreement for renouncing Infanticide, and that the rest of the Jhareja Chiefs would follow this example, he probably foresaw that he would also be obliged to comply; but even at this moment he was instigated by his pride and arrogance to offer an exception, by which he expected to save his honour, and to circumscribe the extent of his obligation.

266. The Jam proposed that neither himself nor his own offspring should be included in the engagement, but that he should bind himself for his relations and their offspring only, to renounce Infanticide.

267. On the grounds, however, that an unqualified abolition was become the *Mooluk Shereshta,* "custom of the country," or the *Raj-ool-Moolk,* "order of the Government," the Jam was informed that his request could not be complied with; and he finally, like the rest of the Jharejas, concluded and executed a corresponding instrument.

268. It is sufficient, to expose the unworthy motives of this Chief, to mention, that after he had agreed to the engagement for renouncing Infanticide, he had the effrontery and meanness to solicit an abatement of his revenue, in order to reimburse the expense which, as he alleged, he would in future be liable to in consequence of bringing up his daughters.

269. The character of this Chief exhibits an extraordinary contrast of great arrogance and extreme submission, of insolence and timidity; and the treachery and cruelty of the Jam are only restrained by the cowardice of his disposition.

270. The originals of these instruments are in my possession, and will be deposited in the Honorable Company's Treasury at Baroda, where they may, perhaps, be better preserved than in the Gaekwar Duftur, and can readily be produced on any occasion of appeal or reference.

271. Copies of the original instruments remain with the commander of the Gaekwar army in Kattywar; and in the appendix to this letter (vide Appendix No. 20) a list will be found of the names of every Chief who has subscribed to the deeds for renouncing Infanticide.

272. This list contains not only every Chieftain of note, but every inferior Jhareja Chief who enjoys the least share of independence, and comprises within its obligation every Jhareja family inhabiting the peninsula of Guzerat.

273. Having accomplished the renunciation of Infanticide in this part of the country (vide Appendix No. 18), I was willing to think that the example

might produce a favourable effect on the Jharejas of Kutch; and, in this expectation, I addressed myself again to Futteh Mahomed.

274. The Jemadar's answer contained a second defence of Infanticide, but in more moderate terms; and it disclosed a circumstance, which is probably true, that his situation rendered it improper for him to say anything on the subject of the Jharejas.

275. It appears that the Jhareja Bhyad of Kutch could easily overturn the usurped authority of Futteh Mahomed; and that they only sanction, or submit to it, in consideration that they have acquired thereby an extension of their own authority, and many illegal possessions; but it is generally understood that if this Jemadar attempts to deprive them of any of their privileges, or to circumscribe their unjust acquisitions, they could without much difficulty deprive him of his own power.

276. Under these circumstances, we cannot probably indulge any strong hope that the suppression of Infanticide will soon be attained in Kutch; and in the actual state of affairs in that country they may afford some apology for Futteh Mahomed appearing as a constrained advocate, perhaps, for the unnatural crime of Infanticide.*

277. I have annexed, as an appendix to this letter (vide Appendices Nos. 1 to 20), my correspondence with the Native Chiefs concerning Infanticide, and several other documents connected with the subject. I have occasionally alluded to these papers, and they will be found noticed, where a reference occurred, in the present letter.

278. I shall now proceed to offer some remarks on the nature and efficacy of the engagements for the renunciation of Infanticide.

279. The ease and readiness, after the example of the Chief of Gondul, with which the Jharejas relinquished the practice of killing their daughters, is difficult to account for on any satisfactory motives of human conduct.

* Since this paragraph was written, I have had an interview with an Agent of Futteh Mahomed, and I annex a memorandum of his conversation. Koobeerjee Mehta is the brother of Futteh Mahomed's Dewan, the man who wrote the letter in Futteh Mahomed's name. From this memorandum it will be seen that the state of Futteh Mahomed's circumstances would not permit him to attempt this innovation on the prejudices of the Jharejas:—

"In a conversation with Koobeerjee Mehta, an agent of Futteh Mahomed of Kutch Bhooj, upon desiring him to explain why the Jemadar returned such extraordinary replies to the overtures respecting Infanticide which were made to him from Kattywar, Koobeerjee says that the peculiar nature of Futteh Mahomed's situation obliges him to be extremely cautious and conciliatory in his conduct respecting the Jharejas. He professes himself to be a servant of the Rao, and acts accordingly; he never sits on a Gadee, unless he takes a young Jhareja in his arms; he never used a palanquin until lately, or sleeps on a cot in the camp, which is a privilege of the Jharejas.

"When he received a wound, inflicted by an assassin, the Rao gave him permission to use a palanquin. Were he to disgust any of the Jharejas, he adds new strength to the cause of his rival Hunsraj Sha.

"The business of Infanticide concerns the Jharejas alone, and the letter was written under their influence. The Jemadar neither commits nor justifies the practice."

280. This sudden change in the sentiments, and dereliction of their manners and prejudices, was not probably entirely the effect of example. The Jharejas were prepared for the event, from the perseverance with which the measure had been pressed on their attention; and they were probably apprehensive that they might expose themselves to some inconvenience and punishment if they continued an opposition which they had been accustomed in every case to see ending to their disadvantage.

281. However this may be, the difficulty with which these people relinquished the absurd and wicked custom of destroying their daughters may be viewed as no unequivocal proof of the stability of the arrangement, and that it was entered into with more sincerity than if it had been the result of an instant compliance with an arbitrary mandate.

282. But to estimate correctly the determination of the Jharejas to respect their engagements, it is necessary to refer to the terms of the engagements, the extent of their obligations, and the unquestionable power of the Honorable Company and of the Gaekwar to maintain these contracts in force.

283. The instruments ascertain with precision what the parties have stipulated to perform; and besides inflicting the penalties derived from caste and religion, those deeds confer on the Company and Gaekwar a clear and legal right of punishing the offenders.

284. It seems to be incontrovertible that the Jharejas continued Infanticide from motives of interest or convenience, and the same motives are now brought forward to counterbalance their former prejudice; for if they were to relapse, and kill their daughters, they would be liable to the disgrace of expulsion from their families, and to an arbitrary punishment,—exposing themselves evidently to much greater disadvantages and vexations than can possibly arise from preserving their children.

285. The illiterate condition of the Jharejas, the confined state of their information, and the acquiescence of successive generations, had shut their eyes to the atrocity of Infanticide; but it is not too much to expect that the instruction and lights they have lately received may produce a beneficial change in their sentiments.

286. The crime of Infanticide has been exposed to the community, and many men who never reflected upon it before will now, under the impression of its enormity, insensibly impart their sentiments to the Jharejas who live amongst them.

287. The intercourse of life, and the equal state of this society, afford abundance of opportunity for this communication; and it will produce that influence which is generally the consequence of a free exchange of correct opinions.

288. Among the causes, also, which are likely to maintain the observance of these engagements, superstition may be mentioned, which was before employed to favour Infanticide.

289. The Jharejas now understand the punishment denounced by the

Shasters for the crime, and the same spirit of religion which transferred the sin to the Rajgors will be equally disposed of by a kind of retributive justice, in consequence of their own voluntary deed to make them in future answerable for every violation of their contract.

290. Even a temporary disuse of Infanticide would assist towards its entire abolition, by allowing reason and natural feelings to recover their ascendancy. The great satisfaction of the country, and the general contentment of the Jharejas themselves, after they had signed the instruments for abolishing Infanticide, whatever repugnance they had before expressed to the measure, appeared to me to afford strong grounds for believing that the engagements would be permanent.

291. The efficacy, however, of these engagements, and the entire suppression of this vice, must be maintained by the vigilance and rigour of the Company's and the Gaekwar Governments;—their power or influence must be exerted to punish the first instance of transgression.

292. It might have been desirable, but it was not easily practicable, to have defined the nature of the punishment to be inflicted on future offenders.

293. The great inequality in the power and rank of the Jharejas rendered it impossible to fix on a common standard of punishment. There may also be some advantage in leaving this matter uncertain and unlimited.

294. I have now brought to a conclusion the several observations which have from time to time occurred to me on the very extraordinary subject of Female Infanticide as existing among the tribe of Jhareja Rajpoots, and which I have committed to paper as they arose, with little attention to order.

295. The extent to which this horrid practice has been carried affords a melancholy picture of human manners and depravity. The fact, which would scarcely obtain credit among the more civilised nations of Europe, is now established to demonstration; and the Honorable Company's Government have the merit of directing their philanthropic attention to the abolishment of a custom as singular as barbarous, and as contrary to the general feelings of parents and humanity as ever disgraced the history of man.

296. It is remarkable that none of the Governments who have acquired an ascendancy in India have ever been induced to attempt the abolition of Infanticide, and that a custom so repugnant to every principle of reason and natural affection should have been permitted to exist, and be tolerated, even at the very walls of the capitals of the Mahomedan sovereigns of Delhi and Guzerat, without an attempt to abolish it, while the harmless* rites of the Hindoo religion should have excited the most bigoted and intolerant persecution.

297. It is satisfactory, however, to reflect, that this honour has been

* Mr. Duncan observes, in a note on this passage,—"Major Walker here adverts to those rites of the Hindoo religion that are really innocent, or at least unhurtful to the public."

reserved for our nation. I trust the engagements which have been executed will be perpetual; and I see at present no reason to doubt but they will be observed. The abolition of Infanticide was one of the most popular acts of the Honorable Company's Government in Kattywar; and even the Jharejas themselves seemed to conceive it to be a benefit to be relieved from the performance of an act which, for the honour of human nature, it must be hoped could not always be practised without some pity and compunction.

298. The same motives which directed the Honorable Company to obtain engagements for the abolition of Infanticide will also induce them to superintend with anxious care the advantage thus gained to the cause of humanity, until natural feeling shall have gained an ascendancy sufficient to prevent any infraction of the present agreement.

I have the honour to be, &c.

(Signed) A. WALKER,
Resident.

Baroda, 15*th March* 1808.

POSTSCRIPT.—* * * * There is at this day a numerous class of Brahmins who are accused of the practice of Human Sacrifices; they are called Kurada, and are inhabitants of the Konkun.

The object of their worship is Mahalukshmee, to whom human sacrifices are acceptable, and the more so if the victim is a Brahmin learned in the Shasters.*

* Since this paragraph was written, I have collected some detached memoranda respecting the practices of the Kurada, or Kerara Brahmins, which would seem clearly to establish that they have been, and probably are now, addicted to a superstitious idea that the goddess is to be propitiated by the destruction of a human life. This goddess is known under a variety of names, and may be worshipped by her devotees, sometimes as the dispenser of riches and blessings, and at other times as a deity whose wrath is to be deprecated; or as her worshippers may be of the sect of Shiva or Vishnoo.

It is already mentioned in the text that the Kurada or Kerara Brahmins are numerous in Guzerat.

The term *Kurada* (*a*) is derived from a village or a tract of country in the Konkun, and comprehends a numerous tribe, who are divided into several sects or classes and subdivisions. The difference of their tenets consists principally in the preference of the worship of a particular deity; and, consequently, in being guided by his institutions or dictates. They are supposed to be under the influence of the Vishara Bhoot, or Spirit of Poison. This we may perceive to be either the cause or the effect of the prejudice against them.

In order to appease the wrath of this wicked demon, they administer poison to their guests and friends. By this means the spirit is gratified, and, in return, extends his protection to them and their families. This character is probably dictated by ignorance or enmity, and the

(*a*) The origin of the Kurada or Kerara Brahmins, as well as the Kokunastha tribe, as described by Captain Wilford in Vol. IX. of the "Asiatic Researches," is fully acknowledged by the Brahmins of this tribe, who are resident in Guzerat. They deny, however, that they have destroyed or mutilated the second part of the Sianda Poorana, and assert that it is still extant.

The public performance of this sacrifice has long since fallen into disuse; but a sect of the Kurada Brahmins are accused of effecting, by the secret operation of poison, that object which they dare not publicly avow.

I know several Kurada Brahmins in respectable public situations, intelligent,

picture is likewise too horrid and extravagant to be wholly true, but neither is it to be wholly rejected.

This prejudice against the Kurada Brahmins is supposed also to have derived credibility and weight from a very general and popular opinion that the Konkun is infested in a particular manner with evil spirits.

Although a Kurada unwillingly discusses this subject, as he is sensible of the prejudices against him, and of the indignation of other tribes, yet they sometimes will admit that their caste labour under the odium of the practice; and if he should even be convinced of the spiritual expediency of the practice, he is aware at present of the danger attending it,—the law and custom, humanity and reason, would now punish the perpetration of the deed.

If ever it is practised, it is evident that it must be in secret.

There can be little doubt but that formerly this sect indulged their prejudices in this respect to a considerable extent, though now, like many other customs of the Hindoos, the observance of this has from various causes relaxed.

It is said the practice has fallen much into disuse since the Peshwas have gained an ascendancy.

One circumstance is deserving of particular notice—that the caste of Brahmins accused of practising these bloody and savage rites are equally followers of Shiva and Vishnoo.

I have been told the following anecdote, which, although repeated by several people, is too vague and uncertain to be received as any evidence of a general custom:—

It is related that the wife of a certain Brahmin made a vow to her god, that provided she obtained a particular end she would gratify him by a human sacrifice. As she was favourably heard, it was necessary that she should find a victim, but the secrecy and danger attending it obliged her to select the object from her own family.

The victim she selected for this purpose was the destined husband of her infant daughter. The design was known only to this child, who was entrusted with the fatal secret for the reason that appears in the sequel.

According to the custom, the young bridegroom was invited to partake of the nuptial feast at his father-in-law's house. This was the occasion which the woman had fixed upon for administering the poison. Everything was prepared, and the drug mixed with the portion of food intended for the boy, and, according to the Hindoo custom, put apart. The portions of the two children were close together, and the mother is said to have entrusted her daughter with the secret to prevent mistake, and to lead him to his particular share. The child, however, terrified at the prospect of misfortune, and her future misery, wilfully guided her young husband to another portion, and saved his life, but at the expense of her father's.

The mother observed the conduct of her daughter, but she was compelled to remain silent; and the rest of the guests sitting down indiscriminately to their victuals, the fatal portion fell to the lot of her own husband.

There is another story attending the origin of human sacrifices, which I relate on the authority of tradition.

A certain Raja, having built a spacious and beautiful tank, found every effort to fill it with water impracticable.

This greatly distressed the Raja, and having in vain exerted every expedient of devotion and labour, the Raja at last vowed to his particular deity the sacrifice of his own child, provided this precious offering was accepted by the grant of his prayer.

Accordingly the Raja directed one of his children to be placed in the centre of the tank,

charitable, and humane, who would abhor the commission of this detestable crime, and who, though they admit its former existence, most strongly deny its present practice : but the power of prejudice is sometimes stronger than the completest evidence of moral conduct ; and many people, under the influence

on which the deity instantly gave an undeniable testimony of his assent and gratification : the tank immediately filled with fine water, and the child was sacrificed in being drowned.

Although stories of this description are too wild for belief, they show how general the impression is. The following memorandum of a conversation with a Kurada Brahmin on the subject is more positive :—

Vishnoo Punt Naprai Tattia, by caste a Kurada Brahmin, a Gomashta in the house of Huree Bhugtee, acknowledges that his caste have the odium of committing human sacrifices—at least he has heard so, for he himself is ignorant of the practice.

If any Kurada Brahmin should be poor or childless, the Goddess Durga, but under another name, is propitiated by killing a Brahmin of any caste,—the more holy, learned, beautiful, high-bred, rich, and flourishing, either in family or riches, the more acceptable the sacrifice.

It is effected by treachery, or by inviting to a feast. The intended victim is always treated with extraordinary respect, oiled, and flowers put round his neck; but poison is administered in his food. The food is administered by a widow,—no man, or woman with a husband, will commit it. Vishnoo Punt, in elucidating the sacrifice, says such a man as the Shastree would be a very acceptable offering.

Both the Shastree and Vishnoo Punt enumerate some instances of sacrifices of this description, which have, according to common rumour, taken place :—

1. Trimbuk Bhut Davekur, the son of the sister of Gungadhur Shastree's maternal grandfather, died of poison at Sattara, administered at the house of Baboorao Talwulkur, a Kurada or Kerara Brahmin.
2. A Telinga Brahmin *is said* to have been poisoned at the house of Baboorao Keshow, a Kurada Brahmin of high respectability at Poona.
3. Sed Bhut Thakoor, a Kurada Brahmin, and the Gooroo of the Sahoo Raja, administered poison to Bhikoba Gosavee Wynkur, a Brahmin. This is also only from report.

These superstitious practices, however, must now be considered as declining, or wholly abandoned among the Hindoos; they have followed the progress of civilisation and humanity in India as well as in Europe, and disappeared in both countries with the improvement of manners and society; but there are still other anomalies shocking to human nature, which are permitted, and are strongly opposed to the general character of the Hindoo religion for benevolence and humanity. Widows burning with their husbands, the practice of Female Infanticide among the Jharejas, the meritorious kinds of suicide, are all of this description.

The inhuman practice, also, of a son supporting and exposing a parent enfeebled by age, and unable to support himself, to the flood, is perhaps alone to be found existing at this day in India. The practice is not frequent, and if it can admit any palliation it would be from the consideration that it is done at the desire of the victim.

But, as more particularly connected with the subject of Infanticide, the custom of mothers who have been long barren offering their firstborn as a sacrifice of gratitude to their gods, deserves particular mention.

I have not, however, been able to discover, from my own observation, nor from any information to which I have ever had access, that this is done by leaving the child in the woods to be devoured by wild beasts, birds of prey, or throwing it into the Ganges alive.

It has been ever described to me as peculiar to the fourth class, and, as a mere act of devotion, leaving the offspring to the service of the god, where it remains, unless redeemed by the parents, which is generally the case.

The circumstance of parents devoting their offspring to a particular deity is illustrated by

of this passion, would decline to eat of food prepared by a Brahmin of this tribe, of which he himself should not at the same time partake.

Since my return to Baroda, also, I have met with an account of Infanticide, which ascribes its origin to a circumstance more probable than the disappointment felt by the Raja at not finding a suitable match for his daughter.

It is said that some of the early Musulman invaders of the Jhareja country, who experienced the determination with which they defended their liberties, united policy to their arms, and sought to consolidate their interests in the country by demanding the daughters of the Rajas in marriage.

The high-spirited Jharejas would not brook the disgrace, and pretended they did not preserve their daughters; but fearful of the consequences, and that force would be resorted to, in order to obtain what was refused to entreaty, they listened to the advice of their Rajgors in this extremity, and, deluded by the fictitious responsibility which they accepted, the practice of Infanticide originated, and has since been confirmed.

In consistency with this relation is an account which I have heard of one of the Rajas of Nowanuggur, whose daughter was demanded in marriage by the Emperor of Delhi, and which also throws some light upon the doubtful point whether a grown up daughter is ever put to death? It appears that although much discredit would attach to a Jhareja who killed his daughter after having preserved her for any time, yet that such occurrences, however unfrequent, are not without precedent. It is probable that the caste, or family, would resent such a deed, and refuse to eat with the perpetrator.

In some period of the history of the Jharejas, it is said that one of the Jams was despoiled of his country by the King of Delhi, who promised to restore it, provided the Jam gave him a daughter, whom he had preserved, in marriage. This must have been a legitimate daughter, as the Jam disdainfully rejected the alliance, and transmitted his refusal through the Governor of Ahmedabad, who was the medium of the proposal on the part of his sovereign.

the case of Futteh Sing Gaekwar, the presumptive heir to the Gaekwar dominions. Govind Rao Gaekwar married two ladies of the same family, who were second cousins to each other; but his partiality inclined him rather to favour Gehnabaee. It was in consequence of this partiality that this lady persuaded Govind Rao to dedicate his son by Anpoorna Baee to the service of Kundoba, an incarnation of Shiva, and the tutelary deity of the Gaekwar family. This was accordingly performed, and Futteh Sing remained in the Deccan, and it was not until the interference of the British Government that this young man was brought into Guzerat, with the view of taking a share in the administration of his family's concerns.

Previous, however, to his entrance into business, and also previous to his marriage, it was thought an indispensable act that he should be redeemed from the god, by distributing to the priests an equivalent to his weight in silver and gold. The ceremony is called Tula, (a) and was performed at a pagoda of Kundoba's in the neighbourhood of Baroda, some short time before his marriage. Until this redemption is effected, the object is supposed not to be able to perform any civil duty.

(a) *Tula-daan* is the usual term for this ceremony,—"weight, charity."

After some time, however, was given to reflection, the Jam was counselled by his friends to comply apparently, and to depart for Delhi, accompanied by his daughter, when he might evade the disgrace, save his honour, and recover his country, by putting his daughter to death, and give out that she died of sickness or fatigue during the journey. The plan was accordingly put into execution, and this conduct does not appear to have received the disapprobation of the caste,—probably it was applauded.

The accompanying extract from Sale's Koran contains further evidence of the practice of Infanticide, assimilating more than in any other case with the custom of the Jharejas of Kutch and Kattywar.

This barbarity seems confined to the female infants, as is the case with the Jhareja Rajpoots, and it is remarkable that the difficulty of providing for them in marriage, or the apprehension of their conduct disgracing their parents, is assigned in both cases as the cause of this inhuman custom.

The existence of the custom of Infanticide has now been traced to almost every nation, scarcely any appearing to have been exempt from the reproach; and one benefit which has resulted to mankind from the success of Mahomed's imposture has been the relinquishment of so inhuman a practice amongst his numerous followers.

(Signed) A. WALKER,
Resident.

Baroda, 15th March 1808.

Extract from SALE'S *Koran, Preliminary Discourse, page* 174, *Edition* 1801, *by* T. MAIDEN SHERBOURNE LANE.

The law of Mahomed also put a stop to the inhuman custom which had been long practised by Pagan Arabs, of burying their daughters alive, lest they should be reduced to poverty in providing for them, or else to avoid the displeasure and disgrace which would follow if they should happen to be made captives, or to become scandalous by their behaviour; the birth of a daughter being for these reasons reckoned a great misfortune, and the death of one as great a happiness. The manner of their doing this is differently related. Some say, that when an Arab had a daughter born, if he intended to bring her up he sent her, clothed in a garment of wool or hair, to keep camels or sheep in the desert; but if he designed to put her to death, he let her live till she became six years old, and then said to her mother, "Perfume her and adorn her, that I may carry her to her mothers"; which being done, the father led her to a well, or a pit dug for that purpose, and, having bid her to look down into it, pushed her in headlong as he stood behind, and then, filling up the pit, levelled it with the rest of the ground. But others say, that when a woman was ready to fall in labour, they dug a pit, on the brink whereof she was to be delivered; and if the child happened to be a daughter they threw it into the pit, but if a son they saved it alive. This custom, though not observed by all the Arabs in general, was

yet very common among several of their tribes, and particularly those of Koreish and Kendeh, the former using to bury their daughters alive in Mount Abu Dalama, near Mecca. In the time of ignorance, while they used this method to get rid of their daughters, Sasaa, grandfather to the celebrated poet Al Farazdak, frequently redeemed female children from death, giving for every one two she-camels big with young, and a he-camel; and hereto Al Farazdak alluded when, vaunting himself before one of the Khalifs of the family of Meya, he said, "I am the son of the giver of life to the dead"; for which expression, being censured, he excused himself by alleging the following words of the Koran: "He who saved a soul alive shall be as if he had saved the lives of all mankind." The Arabs in the murdering of their children were far from being singular, the practice of exposing infants and putting them to death being so common among the ancients that it is remarked as a thing very extraordinary in the Egyptians that they brought up all their children; and by the laws of Lycurgus no child was allowed to be brought up without the approbation of public officers. At this day, it is said, in China the poorer sort of people frequently put their children, the females especially, to death with impunity.

This wicked practice is condemned by the Koran in several passages, one of which, as some commentators judge, may also condemn another custom of the Arabians altogether as wicked, and as common among other nations of old, viz. the sacrificing of their children to their idols, as was frequently done, in particular in satisfaction of a vow they used to make, that if they had a certain number of sons born they would offer one of them in sacrifice.

APPENDIX No. 1 TO THE FOREGOING REPORT.

Extract from a Letter from Lieutenant Colonel A. WALKER *to* SOONDERJEE SEWJEE, *dated Camp at Gootoo, 13th September* 1807.

Another indispensable article is the relinquishment of the custom of Female Infanticide.

This is a concession to the Company. It is necessary, to ensure their regard, and will render the character of Jehajee illustrious for abolishing a practice which all civilised people so strongly condemn.

APPENDIX No. 2 TO THE FOREGOING REPORT.

Extract from a Letter from SOONDERJEE SEWJEE *to Lieutenant Colonel* A. WALKER, *dated the* 20*th September* 1807.

The state of affairs here is, that having had an interview with Jehajee Thakoor, some time elapsed in making him acquainted with my message. By his answer it appeared that the relinquishment of Infanticide will not compose an article of the Fuel Zamin, but he will give a separate writing to this effect into my hand,—"Provided you will cause the village which Babajee has taken to be restored, when you leave the country to go to Baroda; then my consent to the relinquishment of Infanticide is given."

APPENDIX No. 3 TO THE FOREGOING REPORT.

Extract from a Letter from Lieutenant Colonel A. WALKER *to* SOONDERJEE SEWJEE, *dated the* 20*th September* 1807.

In respect to the Thakoor Jehajee, I am very sorry to observe that the full assurances which I gave you and Bhanjee Mehta have been lost: I did not expect the objections which have been made, and all the trouble which I have taken may now prove fruitless.

The relinquishment of the custom of Infanticide must be unconditional; it must be clear, and from the heart, and without any reservation. The advantages to the Raja would be many besides those arising from humanity, from religion, and from the natural affection of parents to children. It will ensure him the friendship and favour of the Company's Government.

The Thakoor must not expect the friendship of the Company if he continues this practice, and nothing will be ceded on this point to induce him. It must be relinquished as the only terms on which the Honorable Company's favour and friendship can be obtained, but there is no objection to the engagement to relinquish it being expressed in a separate paper.

Since writing the above, I have received your second note, but its contents cause no alteration in the sentiments I have above written; further, that you may tell the Raja that I do not know how the Honorable Company can become Bhandaree for any civil obligation of men who appear to disregard the most sacred of all obligations, that of protection of offspring.

APPENDIX No. 4 TO THE FOREGOING REPORT.

Translation of a Letter from SOONDERJEE SEWJEE *to Lieutenant Colonel* A. WALKER, *dated the 20th September* 1807.

After compliments.—I related this morning the conversation I had yesterday with the Thakoor Jehajee, with which you will have become acquainted. At present the mother of the Thakoor, with the brethren of the Raja, having assembled, they represented "that the relinquishment of Female Infanticide will be agreed to by us according to the conditions to which Rao Saheb of Kutch and Jam Saheb may agree; before them nothing will be concluded by us."

If Major Walker should cause the village taken by Babajee to be restored, it is well, "otherwise he is a free agent; but according to the adjustment which the Rao and the Jam may make not to commit Infanticide, we will agree."

APPENDIX No. 5 TO THE FOREGOING REPORT.

Extract from a Letter from JHAREJA JEHAJEE, *of Moorvee, to Lieutenant Colonel* A. WALKER, *dated the 21st September* 1807.

You have often urged me to adopt some course to preserve my daughters, and I am convinced you look upon me as your own when you desire me to do this; but the Jharejas have from ancient times killed their daughters, and I cannot set a new example first.

I am much annoyed by Mallia: if, therefore, you reduce Mallia, and keep it subject to the Company, or give it to me, as well as restore Haralla,—if you should favour me so much, my present distress will be removed, and I will meet your wishes in preserving my daughters. This is my petition.

APPENDIX No. 6 TO THE FOREGOING REPORT.

Extract from a Letter from SOONDERJEE SEWJEE *to Lieutenant Colonel* A. WALKER, *dated the 22nd September* 1807.

Having arrived at Moorvee, and had an interview with the Raja until I saw that no clear answer could be obtained, without threats; notwithstanding that according to the best of my ability I used both soothing and warm language, yet I grasped the wind, and nothing but dregs remained in the cup. The arrangement respecting the children in particular appeared helpless.

APPENDIX No. 7 TO THE FOREGOING REPORT.

Extract from a Letter from SOONDERJEE SEWJEE *to Lieutenant Colonel* A. WALKER, *dated the 23rd September* 1807.

I yesterday wrote the particulars of my interview with the Thakoor, and his refusal to relinquish Infanticide.

Affairs are thus, that what I yesterday wrote is still the language of to-day; therefore favour me with an answer to yesterday's, and the present communication, for to wait longer without effect would be discreditable; but I am subject to orders.

APPENDIX No. 8 TO THE FOREGOING REPORT.

Extract from a Letter from Lieutenant Colonel A. WALKER *to* SOONDERJEE SEWJEE, *dated the 23rd September* 1807.

Your notes of yesterday and to-day are both received and understood. I delayed to answer the first in expectation of the second. I have now the pleasure to send you two letters, one to the Raja and one to his mother: that to the Raja being delivered first, observe what effect it has, and then, if you think it will prove of any use, deliver the other to his mother.

If this should induce any alteration in the Raja's mind, you will of course make the most of it; but if it does not, we can only regret that our efforts should be unattended with the effect we wished.

It will, however, be still proper to keep open the gate, so that this business may be hereafter effected; and you may therefore suggest to the Raja the propriety of answering my letter in terms of friendship with this view.

APPENDIX No. 9 TO THE FOREGOING REPORT.

Extract from a Letter to the RAJA OF MOORVEE, *dated the 23rd September* 1807.

I have learnt with much dissatisfaction from the respectable Soonderjee Sewjee, that notwithstanding the assurances which I have given him and Bhanjee Mehta, you still continue to persist in refusing to contract an engagement to relinquish Female Infanticide.

If the custom is a bad one, it cannot require any person's example to leave it off; if it is a good one, no person's example ought to be sufficient to cause its abolishment.

But it is universally allowed to be unnatural, and against your religion; and the objections you urge against it are unbecoming your rank and situation.

The friendship and favour of the Company can only be procured by leaving off a practice so contrary to the usage of mankind.

I am well disposed to serve you, but my support to you must depend on yours to the cause of humanity.

On this subject, and on the adjustment of your future Jumma, hear the advice of Soonderjee, to whom I have communicated my sentiments.

APPENDIX No. 10 TO THE FOREGOING REPORT.

Letter from Lieutenant Colonel A. WALKER *to the Mother of* JHAREJA JEHAJEE, *of Moorvee, dated the 23rd September* 1807.

After compliments.—The army being in the neighbourhood of Moorvee, I have unavoidably learnt a number of circumstances, and I have heard of your wisdom and prudence with great pleasure.

The Sirkar is very anxious that the very cruel custom of Female Infanticide should be abolished by your advice and assistance. Do you, therefore, by every means in your power endeavour to persuade your son to desist from this practice. I hope you will labour in this affair, for it is very unnatural for a mother to allow her own offspring to be put to death. Your father and your mother have nursed and brought you up; wherefore, then, should it hurt you to rear up your daughters? Should you not do as I request, what answer can you return to your God?

Should you fully consider this business, you will perfectly observe the impropriety of it.

Should other castes do as the Jharejas, how could the Jhareja race exist?

What more can I write?

(Signed) A. WALKER,
Resident.

APPENDIX No. 11 TO THE FOREGOING REPORT.

Extract from a Letter from SOONDERJEE SEWJEE *to Lieutenant Colonel* A. WALKER, *dated the 24th September* 1807.

Your kind letter with its two enclosures, with which you favoured me, arrived in proper time. They were both delivered. After four hours had elapsed, the Thakoor came to my quarters, and appeared very submissive; but although I pushed the point as far as possible, he never consented to abandon the practice of Infanticide, but he said thus much, " that whatever the Jam may conclude in this business, it has also my consent. Before that I cannot engage for anything, therefore let this subject be dropped; but the Company are powerful."

APPENDIX No. 12 TO THE FOREGOING REPORT.

Letter from Lieutenant Colonel A. WALKER *to* SOONDERJEE SEWJEE, *dated the 24th September* 1807.

I have received your letter, and I understand its contents; but to-day being Witteepad,* which is an unlucky day, I therefore am unable to write a particular answer until to-morrow. I beg you to wait. Still I request you will not slacken your endeavours until you have accomplished the point of obtaining a renunciation of Infanticide.

This object is for the good of Thakoor Jehajee, and your reputation will be increased in the opinion of Mr. Duncan by gaining it.

(Signed) A. WALKER,
Resident,

APPENDIX No. 13 TO THE FOREGOING REPORT.

From JHAREJA JEHAJEE, *of Moorvee, to Lieutenant Colonel* A. WALKER, *dated the 24th September* 1807.

After compliments.—Your letter, Sir, I have received, in which is written to rear up and protect our daughters: but the circumstances of this case are, that from time immemorial the Jharejas have never reared their daughters, nor can it now be the case. This is my petition.

My situation and circumstances are all known to you, Sir; and I now with folded arms make my petition, that if, Sir, you will continue to observe the same course of favour towards me, as you have hitherto done, I may then hope to secure my ends, and to meet the demands upon me. I have agreed to a sum of Jummabundee even beyond my actual means, and let your protection so extend that I may be able still to walk with rectitude, and be able to pay my dues.

From the Mother of JEHAJEE *to Lieutenant Colonel* A. WALKER.

Your letter has been received, and its contents understood. You have called upon Kooer Jehajee to rear up his daughters: but it is so, that for many years past none of the Jhareja tribes have ever reared their female offspring. Further particulars of this concern you will learn from Kooer Jehajee's writing, and you must excuse him on this score, as Kooer Jehajee has attached himself to you. Let his Jummabundee be so settled that his credit will be preserved.

* Witteepad, an unlucky day in the Hindoo calendar, in consequence of which the officer commanding the Gaekwar troops did not come to camp.

APPENDIX No. 14 TO THE FOREGOING REPORT.

Extract from a Letter from Lieutenant Colonel A. Walker *to* Soonderjee Sewjee, *dated the* 25*th September* 1807.

Should anything wear a favourable appearance, I request you will let me know; the former and strong aversion to renounce Infanticide appears now to be less. Do you on this account keep Thakoor Jehajee assured of my friendship.

APPENDIX No. 15 TO THE FOREGOING REPORT.

Extract from a Letter from Lieutenant Colonel A. Walker *to* Soonderjee Sewjee, *dated the* 25*th September* 1807.

I have received your note, and understood its contents; but I request you will again take the trouble to explain to the Raja Jehajee my concern at the difficulty which appears to exist to persuade him, and the obduracy with which he resists every argument to relinquish the practice of Female Infanticide.

What can induce the Honorable Company to make such efforts, and what can induce me to request from you the utmost exertion of your abilities in this respect, except the cause of humanity, and the desire of the Honorable Company to put a stop to a practice which will redound to the advantage and credit of the Raja Jehajee?

APPENDIX No. 16 TO THE FOREGOING REPORT.

Extract from a Letter from Soonderjee Sewjee *to Lieutenant Colonel* A. Walker, *dated the* 26*th September* 1807.

Your letters of the third and second days past have been received,—the second at about 8 o'clock at night, when the Thakoor was with me, who saw the peon. Before I received this letter, I had been engaged in strong conversation with the Thakoor, but without effect. The difficulty still remains, and this practice will not be relinquished by the Thakoor Jehajee. "Whatever the Jam agrees to, I will," which I before reported,—the same is still dwelt upon. What was communicated by you, saying that should the Thakoor agree to relinquish the practice of Infanticide it would be a source of advantage to him, and the cause of increase of reputation to me in the opinion of Mr. Duncan: but, Sir, your servant has come to Moorvee solely on the Honorable Company's account; and in whatever he may attempt, he is not that person who will not exert his best ability. Other business has arrived at a point of conclusion, but to the Infanticide relinquishment consent is not

procurable, and my further detention here is unnecessary: but as you say that owing to the rain the Dewanjee had not arrived, but that I should receive an answer to-day, I accordingly await its arrival; pray favour me with it before the close of the day.

If the relinquishment of Infanticide is a question assuredly to be effected by the Company, its accomplishment must be effected by force, which would be but advisable and proper: but in future, whatever is your pleasure, I am your servant, and your orders, whatever they may be, will be conformed to.

APPENDIX No. 17 TO THE FOREGOING REPORT.

From JHAREJA JEHAJEE, *dated the* 21*st October* 1807.

After compliments.—From motives of friendship the Honorable Company are urging me to preserve my daughters. To this I agree, if the Nowanuggur and Gondul Chiefs agree: if they do not preserve theirs, I will not do it.

APPENDIX No. 18 TO THE FOREGOING REPORT.

From Lieutenant Colonel A. WALKER *to* FUTTEH MAHOMED, *dated the* 28*th September* 1807.

After compliments.—It is now a long time since I had the pleasure of hearing from you: it is proper that, in contradiction to the past, you should favour me with friendly letters.

The object of my present writing to you is to disclose a plan which the Honorable Company are very desirous of seeing adopted, and which would redound to your credit and honour.

It is known to you that the tribe of Jhareja Rajpoots, who are very numerous in the country of Kutch, do not rear their female offspring, but, under the blind influence of prejudice, suffer their female infants to be destroyed in their childhood.

This practice is no less contrary to the laws of the Gospel than it is to the precepts of the Koran; and it is also equally and fully prohibited in the Shasters and ordinances of the Hindoos, which the Jharejas ought to respect.

Then you will observe that no motive of ambition, interest, or advantage can prompt the Honorable Company to wish to see a practice so contrary to every law abolished.

Their desire in this respect can arise solely from humanity, and a wish to inspire the tribe of Jharejas with that affection for their female offspring which parents ought to possess.

But what argument can be necessary to prove to you the advantage and credit which will attend your co-operating in this useful and humane attempt, to which you are invited by every consideration of humanity and religion?

Your effectual aid and assistance in this respect will secure the respect and consideration of all persons, and I feel a confidence that you will exert your best endeavours.

Accordingly, as His Highness Rao Saheb is the senior of all the tribes of Jharejas, it is highly probable that all this tribe will not hesitate to follow an example that is set them by the head of the family, especially as they do not appear averse to it in other respects, and some of them have laudably broken through the custom.

To make this custom, however, universal, it requires that it should be formally renounced, and that the separate independent heads of the Jhareja family should give some public document of its abolition.

I have therefore written upon this occasion a letter to His Highness Rao Saheb, and trust that his answer may be in conformity to the above, and be productive of the very desirable result of terminating the practice of Infanticide.

Copy of a Letter from Lieutenant Colonel A. WALKER *to* RAO SAHEB, *Raja of Kutch, dated the 3rd October* 1807.

After compliments.—In these parts it is represented that all is well: gratify me by writing me accounts of your welfare, and in the terms of friendship that subsist between you and the Honorable Company.

Just now, whatever is most profitable to your interest, and to the welfare of your family and race, in the opinion of the Honorable Company, has been written to Futteh Mahomed, and that respectable and worthy person will disclose the whole to you for your consideration. I am satisfied that you will reply conformably to the wishes of the Honorable Company's Government, and friendship will from this cause be much increased.

From FUTTEH MAHOMED JEMADAR *to Lieutenant Colonel* A. WALKER, *without date, received on the 21st October* 1807.

After compliments, and recapitulating the contents of Major Walker's letter to him, which he states having received at a fortunate moment, and that it afforded him much pleasure, it proceeds,—

It is notorious that since the Avatar of Shree Krishn, these people (the Jharejas), who are descended from the Jadows, have during a period of 4,900 years been in the habit of killing their daughters, and it has no doubt reached your knowledge that all of God's creation, even the mighty Emperors of Hindoostan,—Shah Jehan, Aurungzebe, and Akbar, who have successively

reigned in Hindoostan,—those of Khorasan and Iran, and the Rajas of the four quarters of Hindoostan, besides all others the conductors of the affairs of this world, who have existed from time to time, have always preserved friendship with this court, and never acted in this respect (Female Infanticide) unreasonably.

Even the King of the World, who is protected by God! the King of Room, descended from a long line of illustrious ancestors, who have reigned over that country from the earliest times, and in whose dominions is situated the inestimable and glorious Mecca, never once thought of putting a stop to the custom which prevails among the Jharejas of killing their daughters; but, on the contrary, has preserved friendship at all times with this Durbar; and merchants possessing lakhs of wealth, belonging to his country, reside here, and people of equal wealth of this country are there; but he never once uttered anything on this subject.

But you, who follow the paths of the King, and who are an Ameer of the great Sirkar, the Honorable Company, having written me on this subject, I have derived much uneasiness; for it does not accord with your good character.

You should reflect, that though the authority of many Kings and Rajas, the King of Room excepted, has decayed or passed into the hands of others, still the government of this country has remained unmoved from the period of the Avatar of Krishn till this day, and this country contains so many brothers of one heart, descended from a common parent, as is not to be found in any other quarter; but they have not to this day departed from the habits of Female Infanticide. They have, however, approved of two good customs,—1st, in this country, neither birds nor animals are killed, goats excepted, and but few even eat them; and charitable places for Fakeers going and coming from Mecca, and Hindoos performing pilgrimages, are so strongly planted that they suffer no annoyance.

This Durbar has always maintained friendship beyond bounds with the Sirkar of the Honorable Company; and notwithstanding this, since you have acted so unreasonably in this respect, I am much distressed.

God is the giver, and God is the taker away: if any one's affairs go to ruin, he must attribute his fortune to God! No one has until this day wantonly quarrelled with this Durbar, who has not in the end suffered loss. This Durbar wishes no one ill, nor has ever wantonly quarrelled with any one. Everything that may happen is from God,—I bow obedient! Do not again address me on this subject.

From Lieutenant Colonel A. Walker *to* Futteh Mahomed, *dated the* 9*th January* 1808.

The Honorable Company's Government, impressed with horror at the inhuman practice of Female Infanticide, in existence among the Jhareja tribe, was induced to take measures to put a stop to it.

The designs of great men are always in concordance with the secret will of the Divinity, and that secret assistance of the Omnipotent which, praise to His name! always attends the victorious standard of the army of the Honorable Company, has in this instance, in a short period, crowned the wishes of their Government with success, and extended and confirmed their reputation for humanity.

The fame of the great character which you bear in the country of Kutch for humanity, and your love of justice, has not remained a secret to me. Do you, my friend, put a stop to the custom of Infanticide in Kutch, and you will perpetuate that name by an act which will ever be remembered with delight, and be assured the reward of so good an action will await you in the other world. I am fully satisfied that you will exert your utmost influence to do away this horrid practice, and thereby entitle yourself to the gratitude of your fellow mortals, and the most perfect bliss in the next world; for the Almighty has bestowed on you the power to do this.

I have heard that all the Jharejas who have become converts to Islamism have renounced this practice. True it is that it is contrary to the dictates of Mahomed and the religion of Jesus Christ, as well as the sayings of the Poorans and Shasters of the Hindoos; indeed it is, according to all these, the most heinous crime and sin.

I feel a strong desire to write you much at length on this subject, but to the wise a hint is enough.

My friendship requires me to desire you always to write me accounts of your welfare, and of the advancement you may make in the attainment of the object of my present letter.

From FUTTEH MAHOMED JEMADAR *to Lieutenant Colonel* A. WALKER, *without date.*

Your other letter is expressive of the grief of the Honorable Company on account of the horrid practice of Female Infanticide among the Jharejas, and stating that you would derive much pleasure from the abolition of this custom, which you have urged on account of the friendship which subsists between this Sirkar and the Company, and supported by several arguments well composed, from the perusal of all which I have derived much pleasure.

The reputation of your Government and of mine are now long established, and this is known to the whole world, and, God be praised! it will daily increase.

Previous to this I wrote you on the subject of Female Infanticide, and from that you must have learned everything. What can I now say on this subject, for this custom has prevailed for five thousand years, since the incarnation of Krishna, and thus it has been, and is now practised? This is not a practice confined to a few, that it can be dispensed with. Every one, also, who wishes to nourish his daughters is at full liberty, and he who wishes to kill them at

their birth has full powers so to do. In this world, none of the kings of the seven countries occupying the four quarters of the world, or the Kings of Arabia and Azum, who have reigned in this world, have ever written on this subject, but, on the contrary, have always preserved the connections of friendship, and this Government has with these kings and rulers always maintained amity, which I also preserve; and it is not fit, with true friends such as we are, constantly, on this subject, to create any ground of uneasiness.

It is the decree of Heaven, God the merciful,—the King of the two Worlds be praised!—every one is pleased with his own faith. On this account, and as the Jharejas are the relations and brothers of Maha Rao Saheb, and I am an adherent of his Durbar, it is not proper for me to say anything on the subject to the Jharejas, and it would not have effect, nor ever will.

Therefore, this business excepted, I beg you will write me on any other, that I may, from performing it, show to you my regard, from which we will derive mutual advantages; and to say more than this to a person of your wisdom would be as foolish as to teach knowledge to Lokman.*

APPENDIX No. 19 TO THE FOREGOING REPORT.

From JHAREJA DADAJEE, *Chief of Rajkot.*

Many of the Jharejas of Kutch preserve their daughters, and previous to the birth of a child, the father, if he wishes to preserve his daughter, signifies such a wish, and his will is invariably obeyed; if the mother wishes, and the father is averse to preserve his daughter, it is killed. Exceptions to this take place now and then, when the mother has great influence over the father.

When the daughters are killed, they are almost invariably put to death immediately after their birth.

On the birth of a daughter, the mothers generally never apprise the father, but put it to death at once.

Daughters, when put to death, are always buried in the state in which they were born, without undergoing any purification, or being wrapped in any cloth.

Dadajee has a daughter alive. He states, however, that he expressed a wish to preserve it previous to its birth.

Some Jharejas preserve their daughters that may be born within the space of six months after the death of a Chief. Though this is little observed, it is still reckoned proper; but he says the avarice or other passions of the parents make them disregard this practice.

Dadajee says there is no uniform mode of killing the infants: sometimes they terminate their short life by opium; sometimes by placing the navel

* A celebrated Persian physician, famous for his knowledge.

string on their mouth, and suffocating them. Dadajee, on being interrogated as to any other mode, asks in reply, "What difficulty is there in blasting a flower?"

Dadajee observes there is no impropriety in Jharejas preserving their daughters. Sometimes the mothers, if there are no female attendants, kill their infants themselves; but, in general, women of station never perform this unnatural office.

Dadajee, in allusion to this subject, and as descriptive of the motives for Infanticide, states that in Kattywar and Hallar the Rehbarees or goatherds allow their male kids to die when there are many of them brought forth, and the Charuns follow the same practice with their male buffaloes; both being reckoned unproductive in a country where little flesh is consumed, and the only profit that arises from these animals is from their milk.

In regard to the origin of the custom of Infanticide, Jhareja Dadajee related the story of the Raja and his beautiful daughter; but although he did not appear to put much confidence in the truth of this story, Dadajee could give no other account of the origin of the practice. He says that his race at one time occupied a country on the other side of Sind, and that, being suddenly surrounded with Mahomedans, they were necessitated to kill their daughters, not being able to provide them with husbands; and that the custom, which had its origin in a desire to preserve their caste, has been maintained in consequence of its favouring the avaricious motives of some, but, in general, without any motive at all further than that of following a custom of the tribe.

Dadajee further states Persia to be the country which tradition assigned the Jharejas as their residence, and that the word Jam is derived from Jamshed, the name of a famous Persian monarch.

Soonderjee Sewjee states that all the Jharejas in Kutch kill their daughters; but he is not acquainted with the particular mode in which they do it. Others have reported that they place the navel string on their mouth, or give them opium.

He thinks that it is not customary to report the birth and death of a daughter to the father.

The Jharejas of Kutch marry into all the Rajpoot families of Guzerat, of Thurr and Parkur. He states that they never marry their slaves, and that when they keep them as Rakhelees, or mistresses, that they allow them a separate house, even though the Jhareja be not married.

Soonderjee's Moonshee, who is a native of Sind, states that in this country the custom of Female Infanticide has been relinquished by all except a tribe of Mahomedans named Kulhora. This is not a very numerous tribe; the Sovereigns of Kutch formerly belonged to it.

APPENDIX No. 20 TO THE FOREGOING REPORT.

List of Jharejas, including Bhyad not specifically mentioned, who have renounced Infanticide.

No.	Names.	Talookas or Villages.
1	Jhareja Hoteejee	Kotara Sanganee.
2	Jhareja Dossajee and Kooer Suttajee ..	Mallia.
3	Jhareja Jehajee	Moorvee.
4	Jhareja Runmuljee and Kooer Lakajee ..	Rajkot.
5	Jam Jessajee	Nowanuggur.
6	Jhareja Runmuljee, by the agency of Kooer Verajee	Sirdhar.
7	Jhareja Dewajee, and Kooer Nuthoojee ..	Gondul.
8	Jhareja Boput Sing	Dehrol.
	Jhareja Hoteejee	Kursura.
	Jhareja Suttajee	Jallia.
9	Jhareja Khengarjee	Hurmuteea.
	Jhareja Jehajee	Kotaree.
10	Jhareja Ramsingjee	Amba.
	Jhareja Kheemajee	Lodeka.
	Jhareja Dewajee	Paal.
	Jhareja Morjee	Goureedur.
	Jhareja Dossajee	Kotaria.
	Jhareja Khanjee	Wudalee.
	Jhareja Tejmuljee	Veerwa.
	Jharejas Khanjee and Bhanjee	Gudka.
	Jhareja Raising	Shapoor.
	Jharejas Raojee and Hudoojee	Kangseealee.
11	Jhareja Phooljee	Drappa.
	Jhareja Salleyuljee	
	Jhareja Raebjee	
	Jhareja Jejee Rasanjee	
	Jhareja Ramsingjee	
12	Jhareja Mayroojee and Kooer Osajee.. ..	Rajpoor; the Bhyad of Kotara Sanganee.
13	Jhareja Bunajee	Barwa.
14	Jhareja Samutjee	Mengnee.
15	Jhareja Phoolajee	Seesang.
	Jhareja Dadajee	
	Jhareja Soojajee	
	Jhareja Mukunjee	
16	Jharejas Pemjee and Wagjee..	Dedee Molee.
17	Jhareja Soorajee	Kuree and Veerpoor.
18	Jhareja Kana Mooloo..	Salodur Wowree.
	Jhareja Kana Mota	
	Jhareja Kana Hookajee	
	Jhareja Kana Rokajee	
	Jhareja Kana Puchanjee	
	Jhareja Kana Nuthoojee	
19	Kooer Sallajee.	
20	Rana Sirtaunjee and Kooer Hallajee, Jetwas.	

(Signed) A. WALKER,
Resident.

MEMO.—*In the month of January* 1808, *the following Engagement against Infanticide was obtained by Lieutenant Colonel* A. WALKER *from the* JHAREJA *and* JETWA CHIEFS *in Kattywar:—*

Engagement passed by JHAREJA HATHEEJEE *and* KOOER BOJRAJEE, *of Talooka Kotra Sanganee, to* SHREEMUNT ROWASHREE SENA KHAS KHEL SHUMSHERE BAHADOOR *and the* HONORABLE COMPANY, *dated Poush Shoodh 5th, Sumvut* 1864 *(A. D. 4th January* 1808*).*

From the commencement it was a custom in our Jhareja caste not to preserve the lives of daughters. On this both Governments, after expounding the Shaster on this subject, and pointing out to us the way of the Hindoo religion, stated that it is written in the "Brumhu Vywurtuk Pooran," (a sacred work,) that whoever commits this act, his sin is great; that is, it is equal to "Gurbhu Hutya," (the killing of an infant in the womb,) and "Brumhu Hutya," (the killing of a Brahmin,) so that the killing of 100 Brahmins is equal to killing one woman, and the killing of 100 women is equal to that of one child; but in this two sins are committed, viz. the killing of woman and child. The punishment written for this sin is, that he who commits it will remain in "Ruvruwadik Kuth Soothul Nurk," (a particular place in hell,) for as many years as there are hairs on the person of the said woman; and afterwards, when he is born again he would become a "Koreea," (leprous,) and be subject to "Puksh Ghat" (paralytic stroke). In this manner the Sirkar expounded the Shaster to us. In order for our own good, and out of deference to the Hindoo religion, we and our posterity, viz. our sons and grandsons, and our brothers and nephews, and all, have given this writing, binding ourselves for perpetuity, that from henceforward we shall not do such a thing. If we do, we shall be considered offenders against the Sirkar. If, in future, any one of our caste people be guilty of this act, and it shall come to our knowledge, we shall, after expelling him out of caste, punish him, as an atonement for the deed done, according to the Shaster and the will of the Sirkar.

(Signed) JHAREJA HATHEEJEE, and
KOOER BOJRAJEE.

[NOTE.—*The names of the Jhareja and Jetwa Chiefs in Kattywar who subscribed to the above Engagement are contained in Appendix No.* 20, *given in the preceding page.*]

From F. WARDEN, Esq., Chief Secretary to Government, Bombay,
To Lieutenant Colonel A. WALKER, Resident at Baroda.

***Dated* 31*st March* 1808.**

SIR,—I have the honour to acknowledge the receipt of your letter dated the 15th instant (March 1808), and of its several accompaniments, and I am directed by the Honorable the Governor in Council to inform you that, in addition to the approbation already expressed under date the 7th of March,*

* Vide note to page 322 of this Selection.

of the success of your exertions in putting, it is hoped, an effectual end to the revolting practice of Infanticide in and throughout the Peninsula of Guzerat, Government have perused, with an interest commensurate to the extraordinary nature and great importance of the subject, the more particular details furnished by your present address of the probable rise and progress, and the too certain prevalence, of this barbarous system amongst the Jharejas, and, in one instance at least, among the Jetwa Rajpoots; and whilst the Governor in Council cannot sufficiently commend that solicitude, perseverance, and ability, to which is to be ascribed the procuring of the obligations entered into by the several Chieftains to abandon it, he is sensible that it must require the vigilant and concurrent attention of both the Governments of the Gaekwar and of the Honorable Company to ensure, especially during the first year, the faithful adherence of the several parties to the salutary stipulations to which they have thus been brought to subscribe. But the Honorable the Governor in Council relies on your zeal, and feels assured that you will not fail to stimulate the Native administration at Baroda, and, through it, their officers in Kattywar, to attend to, and make periodical returns of the effects of the new system thus happily introduced, which, if allowed to operate, must soon become manifest in the number of female children that every Jhareja's house may soon be known to contain; whilst, on the other hand, the want of such indication will constitute proof sufficient of the influence of the old prejudice, and of the disregard to engagements which, in the present instance, ought not to be treated with much indulgence, but rather punished by a moderate fine, to be always imposed with the privity of the British Government, through you, and the amount of which is to be applied to the relief of those among the more indigent classes of the Jharejas who shall be known to fulfil and adhere to the letter and spirit of their engagements; or otherwise, by the infliction of such different description of penalty as the local authorities may deem the most impressive, and likely to ensure the attainment of an object so highly salutary and indispensable in all respects as is the extirpation of the baneful practice of Infanticide from all the districts of Kattywar, with an ultimate view to the same humane object in Kutch.

2. You are accordingly desired to concert with the Gaekwar Government the best means for obtaining periodical notices of the operation of the obligations, making it also a rule to submit (exclusive of such intermediate reports as may become necessary) one general statement on the last day of each year, showing how far the amended system has been acted on and observed, what deviations are known or suspected to have been made from its rules, and what measures pursued for their enforcement; the whole to be accompanied with an estimate of the number of lives that may, under the blessing of Divine Providence, be thus ultimately saved to the community.

I have the honour to be, &c.

(Signed) F. Warden,
Chief Secretary.

Bombay Castle, 31*st March* 1808.

From Lieutenant Colonel A. WALKER, Resident at Baroda,
To the Honorable JONATHAN DUNCAN, Governor in Council, Bombay.

Dated 16*th December* 1808.

HONORABLE SIR,—Adverting to the Chief Secretary's letter of the 31st March 1808, I have great satisfaction in submitting for your information the accompanying copy and translate of a letter from Sewram Sudashew, the Native agent in Kattywar, with enclosure.

2. It is little more than a month since I desired Sewram Sudashew to direct his inquiries to ascertain the number of females which he might learn had been preserved in the Jhareja families, in consequence of the engagements for refraining from Infanticide; and the satisfactory nature of the information which he communicates from a very limited portion of the Jhareja territory seems to promise that the humane expectations of the Honorable Company's Government will not be disappointed in the result.

3. I have also the honour to transmit another memorandum verbally communicated from a Jhareja who came to Baroda from Moorvee some time since; and I have no doubt that subsequent inquiries will greatly extend the list of those lives which the interference of the Honorable Company's Government has saved from the early death to which a barbarous superstition had doomed them.

4. When it is recollected that with strict inquiry, during my progress in Kattywar, not more than four or five instances of daughters being preserved could be traced for years past, the importance of this reform will be estimated by the number which have been saved in the few months that have elapsed since the engagements were executed.

5. The number of lives which are ascertained to have been preserved under a very limited inquiry is a decisive proof of the beneficial nature of those engagements; but the effect which they have had on the minds of the Jharejas is probably shown in a prominent light by the circumstance of one of the Jharejas mentioned in the enclosure, under the Bhyad of Dherol, being the same Jhareja, Jessajee of Jallia, noticed in the 92nd paragraph of my report of the 15th March last, who had already destroyed three daughters.

6. It is probably difficult to prove the fact of any female children being put to death; but in a country where this act has never been considered criminal or disgraceful, and where every person avowed it without scruple or compunction, the circumstance of three Infanticides only being ascertained, and one of these resting on report, deserves notice, as tending to prove that the practice is decreasing, or that public opinion now views it in a different light than formerly.

7. For those that have been ascertained I have suggested to the Gaekwar Government the mode of punishment which Mr. Warden's letter recommends.

8. I trust the information I have now the honour to forward will prove

satisfactory, and afford you the pleasing hope that the horrid practice of Female Infanticide may be eradicated from Kattywar.

I have the honour to be, &c.

(Signed) A. Walker,
Resident.

Baroda, 16th December 1808.

From Sewram Sudashew, *Native Agent in Kattywar, to Lieutenant Colonel* A. Walker, *dated Camp Sunoosura, the* 8*th December* 1808.

It is certain that the Gondul man has put his daughter to death, though no one will come forward to prove it against him. I am, however, using my endeavours on this point, and when we shall have actually detected him, the Dewanjee will, according to his orders, take measures to fine him. I shall have the honour hereafter to send you a particular list of those persons who have respectively preserved and sacrificed their female offspring.

(Signed) Sewram Sudashew.

Memorandum from Wittoba Dewanjee, *containing information relative to what Jhareja Rajpoots, according to their Agreement, have preserved their Daughters, and those whom it has been ascertained, from inquiry, have put them to death.*

Talooka Rajkot, and Bhyad.

Jhareja Dadajee has preserved his daughter, and had done so previous to the agreement on this account. She is now two years old.

Dessajee, of Kotaria village, has had a daughter since the agreement, who has been preserved, and is now nine months old. He has given her the name of Jejeeba.

Jhareja Moorjee, of Gowreedur village. This man's wife had a female child prematurely born, which died in its birth. The mother was in imminent danger, but she recovered.

Kursura.

Jhareja Rahdoojee had a daughter four months ago, which he has preserved.

Jhareja Bapoojee also had a daughter six months since, that is now living.

Jhareja Dessuljee, of Radhur village, has preserved his female infant, born three months ago.

Dherol and Bhyad.

Jhareja Jessajee, of Jallia village, had a daughter, which died a natural death one month after its birth.

Jhareja Wuktajee, of Dherol, had a daughter two and a half months since, which is living.

Jhareja Makjee and his brother, of Sunoosura village, have each had a daughter, who are now nine and twelve months old.

Jhareja Suggaramjee, of Sunoosura village, has also a female child, five months old.

Jhareja Bharajee has a daughter four months old.

Jhareja Nuthoojee, of Sea village, has preserved his daughter, who has now arrived at eight months of age.

Jhareja Kunterjee, of the same village, has a daughter seven months old.

Jhareja Kursunjee, of Rajepoor, preserved his daughter, ten months old.

Jhareja Dahjee, of the same village, has a female infant nine months of age.

Jhareja Dessajee, of Jabeeroo, has a daughter of seven months.

Jhareja Jettajee, of Jaiwoojarra; his daughter is ten months old.

Jhareja Puttabhoy, of Rodea, has a daughter of six months.

Jhareja Veerajee, of Deerukdur; his daughter is five months old.

Jhareja Togajee, of Dangur, has a daughter of six months.

Jhareja Vuzoobhoy, of the same place, has a daughter of three months.

VILLAGE OF WURALEE.

Jhareja Khanjee; his son has put his female infant to death.

Jhareja Nuthoojee, of Gondul, who is the legitimate son of Dewajee, the Raja of Gondul, has also sacrificed the life of his daughter. This is affirmed by a number of people, but no one has yet come forward to substantiate it.

It is also said that another Rajpoot has put his daughter to death, but this is only a report.

FEMALE CHILDREN WHO HAVE BEEN PRESERVED............	20
DIED A NATURAL DEATH................................	2
PUT TO DEATH	3
Total....	25

By an inquiry of one month, the aforementioned information has been acquired; but these people are great vagabonds, and it is with great difficulty that they can be discovered in putting their female issue to death.

I have, however, taken proper measures to ascertain all particulars on this interesting subject.

(Signed) WITTOBA DEWANJEE.

Verbal Communication received by Lieutenant Colonel A. WALKER, *from a Jhareja, on the* 10*th August* 1808.

According to the information of the Jhareja Jeytajee, of Moorvee, the following families have saved their daughters since the agreements for abolishing Infanticide:—

Jhareja Moorjee, of Dherol; Janajee, of Nagrawar; Ramabhoy, of Rajkot; and Sethanee, of Dherol.

These four, Jeytajee observes, have reared their daughters, who are of his

acquaintance; but that many others have followed the same practice, and that it has become universal.

From F. WARDEN, Esq., Chief Secretary to Government, Bombay,
To Lieutenant Colonel A. WALKER, Resident at Baroda.

Dated 24*th December* 1808.

SIR,—In acknowledging the receipt of your letter dated the 16th instant, I am directed to inform you that the Honorable the Governor in Council experiences a sensible satisfaction at the prospect afforded of extirpating from the Peninsula of Guzerat the barbarous and long prevalent practice of Female Infanticide; and this a vigilant attention in encouraging an adherence to the engagements lately entered into for renouncing it, and an enforcement of the recommended mode of punishment against those who may still be detected in its commission, cannot fail, under the blessing of Divine Providence, to achieve, and thus, as is trusted, to stamp an era in the history of Guzerat lastingly creditable to the English name and influence.

I have the honour to be, &c.

(Signed) F. WARDEN,
Chief Secretary.

Bombay Castle, 24*th December* 1808.

From Lieutenant Colonel A. WALKER, Resident at Baroda,
To the Honorable JONATHAN DUNCAN, Governor in Council, Bombay.

Dated 25*th December* 1809.

HONORABLE SIR,—During the recent expedition into Kattywar, I was not unmindful of inquiring into the success of the humane arrangements introduced, under the influence of the Honorable Company's Government, for the abolition of Female Infanticide among the Jhareja Rajpoots, and I am happy to report that this reform has completely taken root.

2. I have the honour to enclose a list of those Jharejas who have preserved their female children, which fell under my own direct observance. On my halt at Dherol, I had all those in the immediate neighbourhood, who were capable of attending, brought to my tent, and many were too young to be brought to any distance. It was extremely gratifying on this occasion to observe the triumph of nature, feeling, and parental affection over prejudice and a barbarous superstition, and that those who but a short period before would, as many of them had done, have doomed their infants to destruction without compunction, should now glory in their preservation, and doat on them with fondness.

3. The whole of the instances submitted in the accompanying list have occurred since the execution of the engagements renouncing the practice of Infanticide. Among these the Honorable the Governor in Council will observe the name of the Raja of Moorvee; Kooer Dadajee of Rajkot;

Kooer Wuktajee of Dherol; and of several other men of rank and influence, whose example must have a most beneficial effect.

4. The list of lives which have been saved to the community by the humane interference of the Company's Government might be very considerably increased by extending the inquiry into the Jhareja villages; but this will be sufficient to show that as the preservation of female children has now become general, there is no reason to doubt of the final abolition of this inhuman practice. When once the natural emotions of parental affection have resumed their sway, it may reasonably be expected that this cruel and barbarous prejudice will be condemned by those who formerly most strongly supported it.

5. As every anecdote relative to Infanticide is deserving of notice, it may be worthy of remark that in Kutch there is a village inhabited by Jharejas, who have for many generations abstained from the universal custom of the caste, and preserved their female offspring.

6. This reformation has been produced in their manners by the influence of religion, and the presence of a temple of Vishnoo in their neighbourhood. It is unnecessary to notice, that the tenets of this sect inculcate a regard for animal life, and which have in this case extended their influence to the support of humanity.

7. I respectfully beg leave to submit to the consideration of the Honorable the Governor in Council a memorandum of disbursements made in presents to those Jharejas who had preserved their daughters, and who visited me at Dherol. The fund whence this disbursement is to be defrayed is from the Nuzurana exacted from the Chieftain of Gondul, and which, the Honorable the Governor in Council is already apprised, included an amercement for the destruction of the female infant of that Chieftain's son.

8. This arrangement is in conformity to the instructions of the Honorable the Governor in Council, and I respectfully trust it will be honoured with their approval and sanction.

I have the honour to be, &c.

(Signed) A. WALKER,

Baroda, 25th December 1809. Resident.

Memorandum specifying those Jharejas who have preserved their Female Children.

TALOOKA DHEROL.

1, Kooer Wuktajee.
2, Dada Abajee.
3, Dada Jetajee, of Dherol Bhyad.
4, Jhareja Jettajee, of Jywa.
5, Jhareja Poonjajee, of Leala.
6, Jhareja Mukoondjee, of Sunoosura.
7, Jhareja Mailajee, of ditto.

8, Jhareja Moolojee, of Roopee Anna.
9, Jhareja Halajee, of Dangur.
10, Jhareja Maroojee, of Wagoodur.
11, Jhareja Banjee, of Gooleetaan.
12, Jhareja Puchanjee, of Leala.
13, Jhareja Dossajee, of ditto.
14, Jhareja Jaymuljee, of Rajpoora.
15, Jhareja Jugeojee, of Megpoor.
16, Jhareja Baijee, of Veperdee.
17, Jhareja Bharajee, of ditto.
18, Jhareja Ajebjee, of Anundpoor.
19, Jhareja Hallajee, of Ajamchera.
20, Jhareja Dossajee, of Bajorka.
21, Jhareja Khandajee, of Babara.
22, Jhareja Dhooljee, of Tunole.
23, Jhareja Jatajee, of Dagarah.
24, Jhareja Moolojee, of Sunoosura.
25, Jhareja Togajee, of Dangra.
26, Jhareja Huldore, of Navejee.
27, Jhareja Juktajee.
28, Jhareja Jehajee, of Rajkot.
29, Kooer Dadajee, of Rajkot Bhyad.
30, Kooer Dossajee, of Kotaria, Moorvee.
31, Jhareja Jeeajee, the Raja of Moorvee, a daughter just born.
32, Jhareja Jessajee, of Jallia.

(Signed) A. WALKER, Resident.

List of Presents to the Daughters of the Jharejas.

TALOOKA DHEROL AND BHYAD.

Jhareja Wuktajee	Rs. 300
Jhareja Bawajee's brother's daughter	250
Dada Walojee	150
Dada Jetajee	150
Jhareja Mailajee	150
Jhareja Poonjajee	200
Jhareja Jettajee	200
Total....	Rs. 1,400

(Signed) A. WALKER, Resident.

[NOTE.—*The receipt of the foregoing letter was acknowledged on the* 6*th January* 1810, *with an intimation that Government had read with interest and sympathy the report therein made of the successful progress in the*

abolition of Female Infanticide, and that Government entirely approved of the measures which Lieutenant Colonel Walker had adopted with a view to the advancement of that humane and enlightened object.]

MEMO.—*On the* 25*th February* 1812, *the following renewed Engagement against the practice of Female Infanticide was obtained from* JAM JESSAJEE, *Chief of Nowanuggur*:—

Renewed Engagement against Infanticide entered into by the Jam of Nowanuggur, on the 25*th February* 1812.

Engagement passed by Jam Jessajee, of Nowanuggur, to Shreemunt Rao Shree Sena Khas Khel Shumshere Bahadoor and the Honorable East India Company Bahadoor, dated Falgoon Shoodh 13th, Sumvut 1868 (A.D. 25th February 1812).

From the commencement it was a custom in our Jhareja caste not to preserve the lives of daughters. On this both Governments, after expounding the Shaster on this subject, and pointing out to us the way of the Hindoo religion, stated that it is written in the "Brumhu Vywurtuk Pooran," (a sacred work,) that whoever commits this act, his sin is great, equal to "Gurbhu Hutya," (killing an infant in the womb,) and "Brumhu Hutya," (killing a Brahmin,) so that killing a child is equal to killing 100 Brahmins; but in this act two sins are committed, viz. that of killing woman and child. The punishment written for this sin is, that the person who commits it will remain in "Ruvruwadik Kuth Soothul Nurk," (name of a particular place in hell,) for as many years as there are hairs on the person of the said woman, after which, when he is born again, he would become a "Koreea," (leprous,) and be subject to "Puksh Ghat" (paralytic stroke). Both Governments said this to us according to the Shaster, in which, the year Sumvut 1864 (A. D. 1808) I, my brothers, nephews, &c., all the Jharejas of my Talooka, passed a writing to the Sirkar, binding ourselves not to kill daughters. To inquire about this, a person lately came to us from the Sirkar, and we wrote a reply and sent with him. The Sirkar again, in the year Sumvut 1868 (A. D. 1812) required me to pass this agreement; and I do hereby state, that out of deference to the Hindoo religion, I and my posterity, viz. sons and grandsons, and my brothers and nephews, and all, bind ourselves in perpetuity, that henceforward we shall not do this act; if we do, we shall be considered offenders against the Sirkar. If, in future, any one of our caste people commits this act, and if it shall come to our knowledge, we shall, after expelling him out of caste, make him answer for his sin, and according to the will of the Sirkar. Perpetual securities, given for the fulfilment of the above writing, are Bharote Meroo Mehta, of Veerumgaum, and Bharote Ramdas Nuthoo, of Julsum, who shall be answerable for it. This is a true writing.

Dated Sumvut 1868, *Falgoon Shoodh* 13*th* (*corresponding with the* 25*th February A. D.* 1812).

(Signed) JAM SHREE JESSAJEE.

We, Bharote Meroo Mehta, of Veerumgaum, and Bharote Ramdas Nuthoo, of Julsum, Purguna Pitlad, do hereby state, that we shall abide, and cause them to abide also, by the above writing, and we ourselves shall be answerable for it.

Mark of BHAROTE MEROO MEHTA.
Mark of BHAROTE RAMDAS NUTHOO.

From Captain J. R. CARNAC, Resident at Baroda,
To F. WARDEN, Esq., Chief Secretary to the Government of Bombay.

Dated 28*th August* 1817.

SIR,—I have the honour to forward, for the information of Government, copy of a letter from my Assistant in Kattywar, with its enclosure, on the subject of Female Infanticide.

2. I am not sensible of the necessity of offering any observations to the Right Honorable the Governor in Council on the voluminous remarks of Captain Ballantine, particularly as the substance of the recommendations from that gentleman has been formerly discussed in my despatches to the honorable board, and received its decision on their present inapplicability.

3. The register of Jharejas forwarded by my Assistant is a useful document for future reference, and I conclude it must be correct, from the pains taken to acquire the information.

I have the honour to be, &c.

(Signed) J. R. CARNAC,
Resident.

Baroda, 28*th August* 1817.

From Captain F. D. BALLANTINE, Assistant Resident at Baroda,
To Captain J. R. CARNAC, Resident at Baroda.

Dated 20*th June* 1817.

SIR,—In conformity with the commands of the Honorable Court, and those of the Government of India, my attention has been directed to obtain the best possible data to be procured on the humane and interesting subject of the Infanticide engagements contracted with the Jharejas of the peninsula by Colonel Walker in his first circuit in Kattywar.

2. In handing up the accompanying complete register of all the Jharejas known in Kattywar, I have the satisfaction to think it will be acceptable, as I believe it is the first paper of the kind that has yet been obtained, and the more especially as it will form the best basis and data on which to watch, with better effect it is to be hoped, the progress of an institution which appears to have excited uncommon interest and astonishment wherever its extraordinary history has reached and been promulgated, and at the same time the most

decided attention of our Governments at home and abroad, so as to introduce by every possible means the best practicable prohibition to the practice of the most unparalleled crime, the systematic murder by parents of their own children.

3. No additional facts are wanting to elucidate the too fatal progress of this peculiar and abominable custom; but the indisputable proofs of this ample document give a melancholy evidence that our measures or means have yet been insufficient to give all the effect and check to the possible secret commission of the crime, under inherent prejudice, so much to be desired : it must, on the contrary, be received as an indubitable testimony, that sixty-three female children saved bear no proportion to the probable population of the Jharejas in the peninsula during the long period of ten years.

4. Indeed, I too much fear the object of our interference for the suppression of this singular custom has too generally failed for us to select any individual party for the just vengeance of Government and offended nature. I venture to repeat, that the means I recommended were both desirable, and eligible in many points of view, and, in my humble apprehension, calculated to have obtained us actual instances of individual criminality, and, no doubt, to have followed up with greater effect the prohibitory nature of the solemn compacts the Jharejas entered into with us to discontinue the systematic murder of their female offspring.

5. In regretting the cause for the apprehension submitted in the preceding paragraph, it is only necessary to recall to the recollection of Government that we have hitherto, and have still, to depend on the Native Governments and authorities for the only information to be obtained, or essential attention to the enforcement of the stipulations of our engagements. I beg to say, I conceive the party entitled to every consideration and praise; but it will hardly be expected that the Native Governments have continued to view the progress and success of these engagements with an equal solicitude, and, therefore, that the encouragement to its officers has not been such as to answer our expectations.

6. From these causes, it is possible the result of our measures has not been such as we might have hoped, and if the power to enforce has been in any degree lax, it may in an equal degree palliate the offence of the Jharejas, in many cases driven also from the better feelings of a parent by slur and reproach. I could wish to avoid, therefore, drawing the attention of Government to any particular instance, but there are some Talookas where the fact is so presumptuously glaring that it is impossible to avoid observation. Instance the Talooka of Drappa, where out of a reputed number of four hundred families, there is not one single female child in existence; and the Talooka, as if visited by the just vengeance of Heaven, is at the last stage of poverty and distress.

7. It may not be irrelevant to notice, as an anecdote elucidatory of these facts, that a few days ago, as the Thakoors of Drappa were compromising their revenues to the Peshwa with me, I took occasion to interrogate them; when, after a little persuasion, the elder brother replied, with the greatest *sang froid*, that he had himself certainly murdered two daughters, but, of

course, that it was previous to Colonel Walker's engagements; and that I should no doubt be surprised that, in the intermediate period of ten years, not one female child had been born to any of the numerous Bhyads.

8. It is also worthy of observation, that if the practice and prejudice is still cherished in the sister province of Kutch, we may so long fear a latent predilection in that quarter,—a feeling that will always, more or less, operate to the disadvantage and disparagement of the humane views of the British Government.

9. From the voluminous papers before me, the British Government seems to desire the abolition of this singular custom with equal interest and solicitude; and that, probably, through its wisdom and recommendation, the Honorable Court will eventually sanction the adoption of measures better calculated to root out the evil: for might not the expense and responsibility under our active supervision, I with deference submit, be with strict policy and justice made chargeable to the Governments who alone derive any pecuniary or real advantage from the country, and, of course, should be equally interested in the first dictates of humanity, and in the annihilation of customs offensive to all religions, and degrading to human nature in general?

10. If it shall at any period be the policy of Government to add other inducements to their prohibitory engagements, I with deference conceive none better calculated than those recommended by you to its consideration. I have had the opportunity to notice what would be the feeling excited by such an act of magnanimity on the part of the British Government, in extending a pecuniary aid, to the end of affiancing the daughters of the Jharejas saved to the community by its benign interposition.

11. A more general or recent review, however, of the declining and unprosperous state of the country in general, but more particularly affecting the Jhareja race, will satisfy you that we should scarcely obtain funds to the extent that might otherwise be expected in the enforcement of fines in cases of individual delinquency; and that, therefore, the disbursements of gratuities to the full extent submitted might be objectionable, and detrimental to the public revenues. These gratuities might possibly, therefore, be apportioned in a degree more commensurate with the means to be provided, and still (I have reason to understand) be equally operative to the beneficial objects to which they are directed.

12. In the mean time, we have to await the ultimate decision of the Right Honorable the Governor in Council for the adoption of such measures as may in his wisdom be best calculated to promote the objects to which they are directed; trusting that my present confined means, adopted and incident to his express commands, at my own expense and responsibility, shall have been productive of a result in some degree satisfactory, and such as to claim his future indulgence and consideration for the present time.

I have the honour to be, &c.
(Signed) F. D. Ballantine,
Assistant to the Resident at Baroda.

Camp Balumba Hadjointoda, 20th June 1817.

A complete List, or particular Register, comprising the Names, Families, Places of Abode, Talookas, &c. of all the Jharejas, in June 1817, in Kattywar; together with the Age and Number of their Female Offspring saved or now living, since the introduction of the Infanticide arrangement by Lieutenant Colonel A. WALKER, *in A. D.* 1807 *and* 1808.

Talookas.	Names of the Parents.	Residence or Place of Abode.	No.	Age.
In Moorvee	Jhareja Jehajee	Moorvee	1	7 years.
Ditto	Dewajee, his brother	Ditto	1	4 do.
Villages belonging to Moorvee.				
Madepoor, of ditto.				
Surred, of ditto.				
Khewalleyoo, of ditto.				
Lujyee.				
Beeralloo.				
Motana.				
Bhella Mota.				
Vowdee.				
Dyeesuroo.				
Rajkot	Runmuljee	Rajkot	1	4 years.
Villages belonging to Rajkot.				
Rajkot, of ditto	Doodajee, his brother	Rajkot	1	3 years.
Kotaria, belonging to Rajkot	Dossajee, ditto	Ditto	1	1 do.
Guridur, of ditto	Moorjee, ditto	Ditto	1	4 months.
Ladheko, of Rajkot.				
Wowree.				
Veerwa.				
Paal.				
Ghutgoo.				
Shapoora.				
Purguna Mingnee.				
Thora, belonging to do.				
Endoo, ditto.				
Ambano, ditto.				
Purguna of Rajpoor	Soorajee	Rajpoor	1	4 years.
Hunmuntyanoo, of do.	Nathajee	Ditto	1	2 do.
Bhadwa, of ditto.				
Kotedoo, of ditto.				
Veerwal, of ditto.				
Punch Tulao, of ditto.				
Purguna Veerpoor	Dadajee	Veerpoor	1	2 years.
Kheyuryoo	Motabhoy, his brother	Ditto	1	3 do.
Kuredee.				
Kheesuroo.				
Gondul	Nuthoobhoy, late Raja	Gondul	1	5 years.
Bhyad	Hutteebhoy	Ditto	1	15 do.*
Looneywow	Nanjeebhoy	Ditto	1	2 do.
Ditto	Dossabhoy	Ditto	1	6 do.

* Married to the Chief of Wudwan.

Talookas.	Names of the Parents.	Residence or Place of Abode.	No.	Age.
Looneywow........	Veerajee	Gondul........	1	2½ years.
Hunmunteyalloo....	Kessajee	Gondul	1	5 do.
Ribra.				
Dhorajee	Kheemanee Jejeebhoy .	Merood........	1	5 do.
Ditto	Sublajee, his brother ..	Ditto	1	1 y. & 6 m.
Ditto	Singajee, ditto........	Ditto	1	1 do. 6 do.
Drappa.				
Nowanuggur.				
Surodur, of ditto ..	Ladhoobhoy	Nowanuggur ..	1	2 years.
Bhungore, of ditto ..	Suttajee, his brother ..	Ditto ..	1	5 do.
Momanoo, of ditto ..	Rasojee	Dull..........	1	5 do.
Guvana, of ditto.				
Khurba, of ditto ..	Dessuljee............	Dull..........	1	6 years.
Mokhanoo, of ditto ..	Jhareja Ravajee, brother of Jejeebhoy	Ditto	1	11 do.
Paunchsura.				
Khundara..........	Ravuljee, do. of Modejee.	Dull..........	1	6 years.
Ditto	Bheemajee, ditto ditto..	Ditto	1	7 do.
Khumbaroo........	Elyajee, do. of Ruvanee.	Ditto	1	5 do.
Ditto	Lingajee, ditto ditto ..	Ditto	1	4 do.
Ditto	Bhoyejee, ditto ditto ..	Ditto	1	6 do.
Mota Moda........	Gujanjee	Moda	1	2 do.
Ditto	Addabhoy	Ditto	1	3 do.
Bede..............	Megrajee	Ditto	1	2 do.
Hunmuntyoo.				
Vunthullee	Dessuljee............	......	1	5 years.
Khelsoo	Bhimjee	......	1	7 do.
Choor	Nuthoobhoy Bharanee..	......	1	3 do.
Megpoor	Juggojee Mukabhoy ..	......	1*	20 do.
Chandralloo........	Babjee..............	......	1	7 do.
Anundpoor.				
Vessamnoo	Jehajee..............	Huldar........	1	4 months.
Salpeperyoo.				
Munneet	Dessuljee............	Huldar........	1	2 years.
Morooda.				
Tona..............	Nathajee	Happa........	1†	11 years.
Ditto..............	Lakajee	Ditto	1	8 do.
Ditto..............	Kandajee............	Ditto	1	6 months.
Ditto..............	Kessojee	Ditto	1	2 years.
Satodur............	Moorjee	Kana	1	1 do.
Ditto	Dewabhoy	Ditto	1	6 months.
Rajpoora	Dajeebhoy	Ditto	1	1 year.
Vauree	Jessajee	Ditto	1	6 do.
Ditto	Ditto	Ditto	1	1 do.
Ditto	Elleyajee............	Ditto	1	10 do.
Ditto	Kesserjee............	Ditto	1	4 months.
Ditto	Roopsingjee..........	Ditto	1	2 years.

* In the Bhull Purguna, and her husband is unable to feed her; therefore she returned to her father's house. Such a case of poverty is truly affecting, and will, no doubt, claim public attention. There are other instances where the parties in distress appealed for support, and said they would lay their daughters at the Sirkar's door for the purpose.

† Married at Gondul.

Talookas.	Names of the Parents.	Residence or Place of Abode.	No.	Age.
Vauree	Kullajee	Kana	1	6 years.
Seesang	Mukoondjee	Rawul Pate	1	1 do.
Ditto	Humeerjee	Ditto	1	6 do.
Ditto	Gopaljee	Ditto	1	2 do.
Chandlee.				
Kusbe Dherol.				
Vunpuree	Kessurjee	Huldore	1	2 years.
Ditto	Wuktajee	Ditto	1	2 y. & 6 m.
Sunoosura	Babajee	Ditto	1	3 years.
Leyaloo	Jehajee	Ditto	1*	10 do.
Rojeya	Moorajee	Ditto	1	14 do.
Kheejeryoo	Hameerjee	Ditto	1	9 do.
Megpoor	Naghubhoy	Ditto	1	3 do.
Sooltanpoor	Addabhoy	Ditto	1	2 y. & 6 m.
Khakherdoo	Baroojee	Doongranee	..	
Bofulko	Sungramjee	Ditto	..	
Gutko	Bhoyjee and Dewajee	Ditto	..	
		Total..	63	Females saved.

N. B.—This list is inclusive of all the Jhareja caste in the peninsula.

(Signed) F. D. Ballantine,

Camp Balumba, 20th June 1817. Assistant.

From F. Warden, Esq., Chief Secretary to Government, Bombay,

To Captain J. R. Carnac, Resident at Baroda.

Dated 19th September 1817.

Sir,—I am directed by the Right Honorable the Governor in Council to acknowledge the receipt of your letter dated the 28th of last month, with its accompaniments from your Assistant in Kattywar.

The report of Captain Ballantine, whilst it affords a satisfactory proof of sixty-three female children having been preserved by our interposition, exhibits a melancholy picture of the almost universal continuance of the horrid practice of Female Infanticide, to an extent little expected, after the reports of the success generally but inaccurately attributed to Colonel Walker's influence and exertions.

It is observable that the preservation of no more than the above small number of children can be established throughout the Talookas specified by Captain Ballantine, where it is concluded the number of Jharejas must be very considerable, since Drappa alone contains four hundred families; nor can it escape notice that the Jharejas enumerated as having preserved their female children have saved only one of those that must have been born according to the ordinary course of nature.

* Married at Guyawur, in Jhalawar.

The influence which the cession of the Peshwa's tribute from Kattywar will afford to the British Government over that part of Guzerat will, it is hoped, enable it to secure a more rigid adherence to the engagements of the Jharejas, and it is desired that you will depute Captain Ballantine to the Jharejas, informing them of its determination to enforce the penalties whenever a breach of their engagements can be established, and to withhold its favourable consideration from those parties who shall continue to follow this inhuman custom.

The Governor in Council apprehends that the Honorable Court of Directors will be equally disappointed when they peruse the melancholy statement of Captain Ballantine, and believes that it will be ready to afford any reasonable degree of encouragement to such of the Jharejas as may abandon the practice.

The Governor in Council would feel the strongest inclination to accede to any plan which might tend to its suppression; but he is not aware that any can be adopted, beyond the distribution among those who shall adhere to their engagement of the fines which may be levied from the others, without incurring a very heavy expense.

To station spies in every town or village would be incurring a large outlay, without, perhaps, securing the object desired; and the measure of authorising an establishment for that purpose, with additional emoluments to the Assistant, would be very objectionable.

The consideration of Captain Ballantine's plan will, however, be resumed before the Governor in Council finally decides on what may be most advisable to be done on this subject.

I have the honour to be, &c.

(Signed) F. WARDEN,
Chief Secretary.

Bombay Castle, 19*th September* 1817.

From Lieutenant Colonel A. WALKER,

To J. DART, Esq., Secretary to the Honorable the Court of Directors,
East India House, London.

No. 38, *Russell Square*, 19*th July* 1819.

SIR,— * * * * I beg to enclose, for the Honorable the Court of Directors, a memorandum on the subject of Female Infanticide. I have found it impossible at present to give that important subject all the consideration which is due to it, and I shall probably avail myself of a future opportunity of transmitting, for the notice of the Honorable Court, some additional reflections which may hereafter occur to me.

Although there can be no difference of opinion regarding the enormity of the crime of Infanticide, yet it is not to be considered as peculiar to the Natives of India. In other parts of the earth the same practice has prevailed: in China, it is not uncommon at this day, where it is permitted by the legislature, and where it is reckoned no disgrace or dishonour to the individual.

Every humane person, however, must agree that such a practice should be stopped by all the means which a wise Government can command. That we have the means in our power there cannot be a doubt, and I must beg leave to say that my own success is a proof of this. The means are persuasion and reason. If those are wisely applied by the agents of Government, they will be found to be quite sufficient, without any inquisitorial institution, without any odious system of espionage, which no remote advantage can make necessary.

The foundation of reform was laid. It was proved to the Natives that this practice was against their sacred institutions, and that it was revolting to the best feelings of the human heart. They agreed to relinquish it, and, probably, did sincerely mean to do so. The Government, however, and the local authorities, became remiss, and the people returned by degrees to habits too long established.

I am convinced that it is necessary, by undeviating attention to the subject, to satisfy them that we are really sincere in our wish to abolish this crime. The gentlemen on the spot should be instructed to get annual reports of the births in the different districts; to encourage those who adhere to their engagements, and to exact the penalty from those who neglect them. Those who perform their duty may even be rewarded by small sums of money, and the Court will not decline to sanction a moderate pecuniary disbursement in the cause of a humane object. The people should be made sensible, by every means in our power, that we do not forget the subject; but that the vigilant eye of Government, like that of the Deity, does not turn away from the view of crimes, and that it is always on the watch for their prevention; that it is ready to encourage the good, and punish the bad.

By such attention, there is not a doubt but that the progress of Infanticide would be stopped; and that, if stopped for a few years, the natural horror of the crime would be felt by every parent, and prohibitory laws would no longer be necessary.

All, however, depends on attention to the subject for a sufficient length of time, till the influence of custom is forgotten, and the natural affections have sprung up again in the hearts of parents. They are not wholly lost, although some unhappy circumstances have been able to cover them for the present. In attaining this object, there cannot be a doubt of our success, for nature is working in our favour. All that is required is attention to the subject, and for a sufficient length of time.

"Naturam repellas furca, tamen usque recurret."

I have the honour to be, &c.

(Signed) A. Walker.

Memorandum by Lieutenant Colonel A. WALKER, alluded to in the foregoing Letter.

In offering my opinion upon the means of suppressing Female Infanticide in the West of India, I must first observe that this object should be accomplished without violating the feelings of the Natives, and without having recourse to actual coercion. I must also beg to refer to my own proceedings, which succeeded in obtaining the consent of the people to relinquish this barbarous and unnatural practice. It was accomplished, no doubt, with great difficulty, but it was so far a spontaneous act that it was solely effected by persuasion and reason. It is under this influence alone that the measure can ultimately be expected to prove successful; but from the peculiar habits of the people of this part of India, the practice of destroying their children cannot be overcome by the mere dictates of natural affection. When this tie was once abandoned, it would be long before it could be again recovered, and it would be necessary that they should be continually watched, and urged to the performance of a duty which is seldom neglected even by the brutes. This is an unfavourable picture of human nature; but it is the unavoidable consequence of a long familiarity with depraved sentiments, and a perseverance in vicious habits. It was foreseen that the mere engagement which these people had contracted for discontinuing Infanticide, however solemn and authentic, would not be sufficient unless they were looked after with vigilance; unless they were frequently encouraged; and unless those instances in which they infringed their own voluntary engagement were detected and punished. The mode of punishment was provided by their agreement. I am persuaded that a system of this kind would have succeeded, and have preserved, in a great degree, the engagement inviolate for the abolition of Infanticide. Occasional infractions might have happened, and were to be expected; but the general principle would have been maintained, and, in time, the custom would have been forgotten, and have disappeared. It must have been, indeed, by the same process that it was established; for it was impossible that a practice so contrary to every feeling of nature could have been established at once, and without the utmost repugnance. Many persons must have persisted in saving their children, and disobeyed a horrid and inhuman institution, until they became reconciled to it by custom and usage.

It was under the influence of a similar train of reasoning and reflection that I suggested to the Government, when I quitted India, to exact an annual report of the progress of Infanticide, and that it should be the object of continual care and solicitude. Before I retired from the service, I had the satisfaction to see that the principles for its abolition had made no slight impression on the minds of the people, and that in a short period they had saved a considerable number of infants. But from the report which has now been received from India, it would appear that the whole number saved in the course of ten years is little more than sixty, and, perhaps, not a third more

than were presented by their parents to me in Kattywar with feelings of affection and delight. From these feelings, which were publicly displayed, and which had all the appearance of the most tender maternal effusion, I must own, that I thought myself warranted in entertaining the most sanguine hopes that this blot on human nature would be utterly eradicated.

In the present state of the subject, and with reference to the peculiar state of the society in which this crime prevails, I would take the liberty of suggesting some remedial measures, which may still avert the fate of those unhappy children.

The first circumstance which requires attention is to see the people often, and, by a frequent intercourse, to inspire them with sentiments more favourable to humanity. It is scarcely to be expected that the Jharejas will seek our society without greater encouragement than it is the habit of our countrymen, generally speaking, to afford to the Natives of India; and we must, therefore, visit them in their villages. They must be sought out in their recesses, invited to attend the public Kucherees, and the subject brought as often as possible under public discussion. This should not be done in a controversial manner, but with the complacency and benevolence of instruction, which seeks rather to convince than to confute an unreasonable opponent. In these situations, opportunities would frequently arise of enforcing the heinous nature of the offence, of calmly discussing its tendency, of exposing its crime, and of contrasting the abominable practice with the universally contrary usage of the rest of mankind. By the effect of example, by the force of conversation, and by diffusing good and just notions of human nature, these men would be gradually alienated from their absurd and guilty conduct. In every attempt to arrest this crime, the Brahmins, and the precepts of the Hindoo religion, would be a powerful aid. That religion is directly opposed to the practice, and I always found the Brahmins most willing coadjutors in this cause of humanity. By these means, by a constant attention to the subject, by frequently assembling the Jharejas, and by using the immense mass of conciliatory methods in our power, the practice might surely be effectually suppressed. It is not founded on religion; it is disavowed by the great body of the people; and prevails only among a single tribe.

They would not withstand any systematic exertion which might be directed to its overthrow; and, in fact, did it not yield to an attempt which was made in a doubtful situation, amidst a multitude of other occupations, and which was not pursued for a long time? The same facilities, and greater, now exist to ensure success. The Gaekwar authority may be disposed more readily to co-operate with us, while our own is better established, and while we possess an actual share in the government of the country. The collector of the newly acquired revenue in Kattywar would be a natural and an essential agent in this humane work. By means of the police, which is under his control, and by the frequent intercourse which his office obliges him to hold with the Natives, would he have opportunities of communication, superior, perhaps, to any other

person. Let the Collector, the Agent in Kattywar, the Agent in Kutch, and the Gaekwar authorities, heartily, and in concert, exert themselves, and they would be irresistible. It is with no improper or invidious motive that I have observed on the great superiority of these means over the new and imperfect influence which we had when the attempt was first made to suppress this odious crime. But I would not rest the success of this interesting measure alone on vigilance, and the active use of even all the agents in our power. I would employ other stimuli, and not neglect those that may be calculated to produce an effect on the grosser passions of those who persevere in the practice of Infanticide. I would not encourage the idea of an expensive agency, nor the direct and professed employment of spies, which are more likely to defeat than to promote the object; but there are surely means of ascertaining the result of a birth in a family, without either offending its delicacy, or requiring much expense. The fact of a pregnancy is always public, and the report of the neighbours would often be sufficient evidence. A few detections would arrest the practice. If the intercourse was as frequent as I have recommended, many things would be casually learnt, and little indeed could be concealed. In the course of this intercourse, many acts of friendship, of courtesy, and attention could be conferred on the Jharejas, which would be attended with little expense, but which they would highly value,—they are both greedy and necessitous. The present of an inferior turban, of a Deputta, of a snuff-box, of a pair of spectacles, or of any other trifling article, would be prized by them as a mark of honour, and as a profitable acquisition. These little favours would be the means of bringing them together, of inducing them to come into our society, and, finally, of reconciling them to our views. It is by association, and a constant attention, that they are to be reclaimed.

I cannot conclude these hasty remarks without observing that the character and reputation of our Government must suffer materially should those people be allowed to resume a practice which they had abandoned with all the formality of a regular and solemn compact. May it not be said that we were more indifferent in the cause of humanity than in exacting a rigid and scrupulous compliance with the terms of a Treaty which involved a paltry revenue, or some insignificant district? We may, by kindness and by patience, bring them back to the path of their duty. The voice of nature, and the influence of the women, will unite in assisting us; and in this struggle against a deplorable practice we shall finally prevail, while our motives must be applauded, and cannot be mistaken. Were the power of Government never applied but in cases so obviously beneficial and disinterested, the rudest minds would bless them, and the feelings of men, as well as their reason, would render them both agreeable and irresistible.

(Signed) A. Walker.

38, *Russell Square, London.*

From Lieutenant Colonel A. Walker,
To J. Dart, Esq., Secretary to the Honorable the Court of Directors,
East India House, London.

London, 27*th August* 1819.

Sir,—Since I had the honour of addressing you under date the 19th ultimo, I have been able to peruse with more leisure and attention the proceedings which have been held on Infanticide from the time that I left India. Although it would be a very painful task for me to enter into a minute and critical examination of those proceedings, some remarks are unavoidably necessary on a subject which cannot be viewed without interest and emotion, and which, to a considerable degree, must involve the character of our country. The policy and humanity of our Government are irrevocably blended with the success of the measures for abolishing this revolting crime.

After a careful perusal of the documents with which I have been favoured by the indulgence of the Honorable Court, I have found it impossible to suppress the conclusion that the subject had either been forgotten for years together, or that some imperious and uncontrollable circumstances had rendered our interference utterly impracticable. From whatever resistless cause this has arisen, it is deeply to be lamented, and the consequences are far more formidable than even the immediate effects. The immediate effects are the loss of so many thousand lives; but the consequences are still more serious, as the enforcement of the engagement must now be infinitely more difficult, by the long neglect and disuse of its provisions. There is no more effectual way of destroying the most sacred laws and obligations than by usage; while they acquire fresh strength and vigour by a regular appeal to their authority.

At the time that I left India, the subject was familiar to the Jharejas; there was an impression of interest on their minds; a return had appeared of parental affection; and, above all, there was the necessity of obeying a legal enactment possessing their own solemn sanction, and for the enforcement of which the British and Gaekwar Governments were pledged.

Instead of this picture, the Jharejas have now found out that the engagement, which was at first so reluctantly yielded and strenuously urged, means almost nothing, since it may be eluded with impunity, may be violated without detection, and without reproof. If they had imagined that there would be so little danger in its violation as they evidently at present believe to be the case, I should without any doubt have found much less difficulty in obtaining their consent to discontinue the custom of destroying their daughters. Could they have foreseen that the whole would afterwards have rested on their own free will and choice, they would neither have been apprehensive of inconvenience nor of punishment, and would have saved themselves and me much trouble from a useless opposition. This reflection is not new, and I viewed the difficulty with which these people were first led to discontinue this extra-

ordinary custom, at the time that I was using every effort to overcome their prejudices, as no unequivocal proof of the stability of the arrangement. This is stated in my report to the Bombay Government.

The consequence, in short, at this moment, operating in Kattywar, is the impression of weakness and vacillancy on the part of the British Government, or that they are incapable of giving effect to their own measures.

It may seem idle to trace out the nature and extent of the evil that remissness or accidents have produced. I should not, indeed, have made these observations, were I not clearly of opinion that, in the application of any remedial measures, it is most particularly necessary that we be distinctly aware of the nature and the extent of the mischief; otherwise it will never be counteracted. I am aware, also, that the truth cannot be stated in all its broadness and honesty to the Company's Government in India, as it might irritate instead of conciliate; yet it should be stated, though with as much delicacy as the nature of such truth will admit.

I have now a more agreeable duty to perform, in adverting to the interest which seems to be everywhere felt and expressed at present for the suppression of this crime. The communications of Captain Carnac and of Captain Ballantine breathe the spirit of feeling and humanity which is natural to their character. They are men who love their country, their friends, and mankind. They will, I am persuaded, pursue the subject with a renewed degree of earnestness and warmth, and, by a judicious direction of their exertions, finally accomplish the abolition of Infanticide. They will embrace every means and opportunity of maintaining unimpaired the honour of their country, by supporting its reputation for humanity and philanthropy. They are the best judges of local circumstances, and have the best means of taking advantage of them.

I expect this from those gentlemen, and that they will unite a kind of enthusiasm in the cause.

I cannot avoid taking this opportunity of expressing my own obligations and warmest thanks to Captain Carnac, for the spirit with which he repelled the insinuation contained in the resolution and minute of the 19th September 1817. It is with the utmost unwillingness that I have at all alluded to this subject, but I conceive that I could not pass it over in total silence, and must trust in the Honorable Court of Directors doing me that justice which I have on so many occasions gratefully felt and acknowledged at their hands. I may, however, be allowed to observe, that the attempt to throw reproach and censure on my influence and exertions is, in point of fact at least, inaccurate. The exertions and responsibility of an individual in the public service must necessarily terminate with his office; but I can affirm, with truth, that I have never been able to divest myself of care and solicitude for those interests which I left behind me in India, and especially for that measure by which I hoped to rescue a great number of helpless infants from a premature death. I have endeavoured to second this wish by every excitement which a frequent correspondence at so great a distance could effect, to impress on the minds

of my European and Native friends an attachment to those principles which had always regulated my own conduct, and particularly never to relax their efforts against those who violate the laws of nature and society. This was all that I could do, and was, perhaps, more than was to have been expected from an unemployed individual. The most arduous part of the enterprise was unquestionably the procuring of the engagements on the part of the Jhareja Chiefs to abolish the practice of destroying their daughters; the solemn acknowledgment that it was contrary even to their own religion; and that such was their abhorrence and detestation of it, that whoever should be proved guilty of the repetition of the crime should be branded with all the infamy, disgrace, and privation of privileges involved in the loss of caste.

The recognition of these things as general principles, and principles of law, I hold to be the grand achievement in the removal of this scene of guilt, desolation, and misery.

If the practical benefit has not followed, it cannot, by any fair inference, be imputed to me; and this conclusion seems firmly founded in the fact that, in the course of a short period after the engagement was procured, as many lives were spared through its agency as for all the succeeding years.

But, perhaps, the following quotation from the proceedings of the Bombay Government itself might be produced as a proof that the failure had no dependence on my influence and exertions :—

"Had the annual reports [they observe, in their consultations of the 16th of August 1816] required by the instructions of Government of the 31st of March 1808 been regularly attended to, the Chieftains would have observed a continued anxiety on the part of the British Government to enforce the engagements they contracted, and the formation of those reports would also have led to a spirit of inquiry, and ensured, in a certain degree, the fulfilment of those engagements, inasmuch as it would have proved to the Chieftains of Kattywar the anxiety felt by the British Government on the subject."

In this passage they have themselves correctly traced, however late, one of the principal errors which has been committed, and which it was in their own power at any time to have corrected.

It may be said there was nothing to report. Let this be admitted. Report that fact,—for it was a fact little expected,—and the knowledge of it would have given an impulse to investigation and vigilance. It has at length produced this very effect; and however inefficient the means adopted might have proved, the appearance of activity and interest must have prevented many bad consequences.

I shall now turn with pleasure to the circumstances which are still favourable to this cause of humanity, and which may encourage us to expect that this revolting practice will be overcome.

The Court of Directors, the Government, and its assistants in India, appear at present to take great interest in the success of the measure. This is one favourable class of circumstances.

Again, the prejudices of the Jharejas, with which I had to grapple, if not entirely done away, are at least suppressed and disavowed. They appear so far to move within the range in which nature acts, that they express no pride in the destruction of their offspring, and feel no shame in rearing them. It is evident that a very favourable change has taken place, since all the infants they have saved have been the consequence of their own choice; and as some of their daughters have been reared within very recent dates, the principle of natural affection is even at this moment producing its effect.

This therefore is, upon the whole, a second class of favourable circumstances; but they can be favourable only to an enlightened and resolute mind,—a mind that calculates coolly, that regards no obstacle as contemptible, and yet will not be appalled by the greatest.

One of the principal objections to the remedial measures proposed to and rejected by the Bombay Government, without the substitution of others, is that they uniformly consist of small details. They suggest to me the idea of a conqueror proposing to lay a vast region at his feet by merely disarming or taking captive a few of the videttes or outposts. It appears to me that there are two great principles, of which all the minor details must be merely ramifications. The first principle is the maintenance of the authority of Government in connection with the solemn engagements of the Jharejas; and the second is the adoption of that conduct towards the Natives which I have endeavoured to illustrate in the letter which I had the honour to address you last month. I have taken the liberty of suggesting in that communication what I thought might be usefully enjoined; but much must be left to the discretion, temper, and good sense of the local authorities.

There must be intercourse, reasoning, and such dignified and manifest benevolence, that the foul breath of malevolence shall never be able to sully it. In short, reason, persuasion, and the aid of women, who more readily feel than men the cruelty of such a practice, would do much to put a stop to Infanticide; and in a few years it would be looked on in Kattywar with as strong a feeling of horror as it is now in England.

I shall take the liberty of offering some remarks on each of these points. In the first place, the authority of Government must be maintained, and the engagement, which has been mutually contracted, exactly fulfilled. We must show that we are serious, and that we are determined to be obeyed. This will be more difficult now than in 1808; but still it must be done.

I would begin by sending to every Jhareja Chief an authenticated copy of his engagement, and apprise him in the most solemn and precise terms of the determination of the Company and the Gaekwar to exact the performance of an obligation which has prescribed to all parties sacred and imperative duties. These separate addresses to the Chiefs would sooth their pride, and prevent them from taking offence; but that none may be able to plead ignorance of the intentions of Government, I would follow up the measure by a public proclamation, and give it as wide a circulation as possible.

This should be addressed to the bosom and understanding of every Jhareja. It should declare the feelings and the intention of Government upon the subject. It should strongly mark the abhorrence of the crime, and explain the nature of his own obligations in consequence of his engagement to renounce Infanticide. He should be told that the bear, the tiger, the wolf, the hyena, and whatever is fiercest in nature, preserve their offspring, and risk their own lives for their safety. He should be asked what was to be expected from a being in the shape of a man, but who is so far from having anything of the nature of a man, that his bosom is unvisited with even that tenderness which moves and controls the most savage beasts of prey?—that where the monstrous inhumanity of Infanticide exists it is impossible that any good can exist; that it involves a violation of good faith as well as the recognised principles of religion, and that no trust can be reposed in the perpetrators of this horrid crime: that therefore Government are resolved to punish such outcasts of human nature by withholding from them every mark of confidence and regard, as well as by inflicting pains and penalties, according to the nature of the case. That, on the other hand, those who give evidence of a sincere and hearty return to nature and the principles of religion, shall be regarded with affection, and enjoy every mark of esteem, of favour, honour, and emolument, of which circumstances will admit.

When these and other considerations have been promulgated, it would be necessary that they should be acted upon with firmness and vigilance; for early relaxation in particular would prove extremely injurious, not only to this cause, but to the respectability of Government in general.

In the proclamation I have above suggested, and in all public declarations on the subject, it might be useful to point to the Talooka of Drappa, of four hundred families, who have never saved a female infant, and who are enduring the marks of Divine vengeance, in the extreme poverty and misery to which they are reduced. The Rajkoomars of Benares, also, who have proved faithful to their engagements, might be mentioned as an honorable instance; and, in fine, they should be reminded of every obligation and example which can be supposed to bear on the question, and is likely to produce any influence upon their sentiments. The feelings and compassion of the Chiefs should be roused, by frequently expressing our indignation against the crime; and, by correspondence and remonstrance, to inspire a natural horror of it in every breast.

In order to observe, and to give due effect to these preliminary measures, the servants of Government, Natives or British, should have instructions to watch over the operation of the engagements in their several districts, and to report upon every occurrence of a birth among the Jharejas, or even the surmises of its consequences. As they are not very rigid in the seclusion of their women, and as all those who are in the lower stations of life, who form the great majority in every society, must necessarily be employed in occupations which expose them to public view, a case of pregnancy can

scarcely ever be concealed. There is no attempt made, indeed, to prevent it being known, and surely it would not require much discrimination of judgment, nor the exercise of a very officious or impertinent curiosity, to ascertain a circumstance which is so notorious. But there are other circumstances of less direct evidence, from which very fair and correct inferences may be drawn, and of which we may avail ourselves in cases where stronger testimony may fail. It is well known that among Hindoos of all descriptions the birth of a son is an object of congratulation and rejoicing. Whenever a birth in a Jhareja family was unattended by these cheerful and happy symptoms, where it was passed over in silence and without notice, we might, with very considerable certainty, conclude that the birth was a female. Upon this surmise or suspicion an inquiry might be made, and I do not imagine that there would either be any impropriety or indelicacy in questioning the family as to the result. In many cases I am disposed to think that the Jharejas would not deny the fact, and any attempt to equivocate would form a strong proof of guilt. Cases of a suspicious nature must occasionally occur, and come under our observation; but the miserable children of poverty must not become the victims of vengeance, while the more aggravated guilt of those that range in the higher ranks of life are passed over in silence, and with impunity. By taking advantage of every opportunity, by appearing active and inquisitive, and deeply interested in the event, we should convince these people that we are determined in future to prevent the perpetration of the act.

At any rate, every servant of Government should have injunctions to ascertain the consequence of a birth, by all the means that may be in his power: nothing should be too trifling for his notice which may bear on the point,—he should collect even the rumours of the country upon the subject, and report to his superior; he again to another, if such there happen to be; and so on till each case reach the Assistant to the Resident, and then the Resident himself, who should, lastly, report to the Government at Bombay. I would beg to recommend that the report of the Resident should be made at least every three months for the first year or two, or till it appear that the measure is proceeding so securely that an annual report, which must never be dispensed with, shall be deemed sufficient. Quarterly reports for a time, indeed, would be highly beneficial, and if they were mere blanks, still I think they should be punctually made. They would prevent the subject from falling into neglect, and, by maintaining a spirit of inquiry, make it manifestly appear that we are in earnest. I would even suggest, if it could be attained, to engage the Chiefs themselves to make returns of births, and not only of females, but of males, which would be a check upon the evidence in regard to the former. This would be gaining a step of decisive importance, not only to the cause, but might increase the small number of useful facts which we possess on the state of population in India. There is every reason for suspecting that the Chiefs have been transgressors of their own engagements; but the form alone of making a quarterly return to Government would add to the general excitement,

and would ultimately produce good. The great object is to apply as many principles as possible of common cohesion, and to put in motion the whole of the moral machinery which can be discovered for the abolition of this unnatural practice. I am at the same time perfectly aware that the nature of the subject must render it peculiarly difficult to obtain correct information and accurate evidence of a fact which is commonly perpetrated in secret. The means of concealing the sacrifice itself are extensive; but as they make no mystery of the pregnancy of their women, the result cannot be so easily disguised, and into this it is our business to inquire.

If there is any reason to believe, or even suspect, that the birth has been a female, and that nothing has been offered to the view or notice of the public, such circumstances occurring must afford a proper subject for investigation. It is not to be expected that this investigation should always produce conviction; but the purposes of humanity would be fully answered by the inquiry, by showing the party that he was watched; by alarming him with the possibility of detection; and, by a natural consequence, to prevent the repetition of the crime.

I should be disposed to consider a court of Punchayet as the most prudent and legitimate means for the examination of the question. It would be a tribunal congenial to the Natives, and its decision would give them no offence. As the court would be entirely composed of Natives, its proceedings would be regulated by their feelings, and the nature of the inquiry. Should, however, any objection be made to the Punchayet, or it be prevented from assembling, I would have recourse to the trial by lot, or to device, however defective or imperfect, which might show that we were attentive to the subject, and ever on the watch for its detection.

It is evidently necessary that the whole system should be supported by rewards and punishments; but a considerable diversity of opinion may prevail as to their nature and mode of application. The crime may be rendered more frequent by the severity of the laws which are enacted to prevent it, while there may be as much danger of encouraging it by too great tenderness in punishing. The offence is of such an odious description that it cannot be considered as a fit object for the exercise of clemency; but, at the same time, it has been so long legalised by custom, and so common in its practice, that it may not be proper to inflict the last severity of the law on the first transgressors. Afterwards, however, and when the ordinance has been for some time generally observed, the criminal may be prosecuted as a common murderer.

Cases of delinquency should in every event be always punished by fine, and branded with infamy. The Chiefs should be particularly held to their engagement, and punished with a pecuniary penalty to the extent of their means and the degree of their offence. The poverty of many Jharejas, however, must render the mode of amercement with respect to them impracticable, and the punishment of those who violate the engagement under such circumstances must be limited to disgrace, or ejection from caste.

To this may be superadded the displeasure of Government, the reproach and correction of society. I have said in a former communication that I would not have recourse to coercive means, and, if possible, I would still adhere to this rule; but the authority of Government must at all events be maintained, and this gross departure from duty punished. If all other means, therefore, should fail, I would not hesitate to apply those of coercion, taking care to show that it is a matter of necessity, and not choice.

Rewards and punishments always suppose something done to merit the one or incur the other; but it is generally a less difficult task to repay a good deed than to discover the best means of punishing a crime, so as to prevent its repetition.

I have endeavoured, in my letter of the 19th of last month, and more particularly in its enclosure, to point out various marks of regard which might be shown, at little expense, to the observers of the engagement. They should have less the appearance of bribes than of marks of honour; but, at the same time, instances may occur in which it may be necessary to display the generosity and liberality of Government. This must be particularly necessary in cases of extreme poverty, and inability to rear the offspring which has been saved. This revolting practice may have begun among these people from want, fear of future evil, and a redundant population; it has been continued from prejudice and habit. Such cases of extreme poverty and distress have actually occurred. Several instances are stated by Captain Ballantine to have happened, and an affecting appeal appears to have been made by the parties for pecuniary relief, which will not escape the humane attention of the Honorable Court of Directors. I would suggest the adoption of a regulation, which, while it might serve as some check on the perpetrators of Infanticide, would be an encouragement to those who follow a different conduct; the latter should receive as much praise and publicity as possible. In this point of view it might be found useful to publish, in the Kucherees and in places of public resort, after a report has been transmitted to Government, the names of those who have been faithful to nature and their engagement, and of those who have been proved to violate the dictates of both. While one class would thus be marked as unworthy of trust or confidence, the other would be placed within the view of distinction and preferment. Might it not be a beneficial excitement to confer an honorary medal on the Jharejas who save their daughters? The silver of a few rupees might answer the purpose; the medals would contain a suitable inscription, and the persons receiving them should be invested with them by the highest local authority of the district, and in as public a manner as possible.

From the increased share and influence which we now possess in the revenue and Government of Kattywar, we have proportionably increased means of binding the principles and directing the sentiments of the Natives. These are so obvious that it is almost unnecessary to point them out. Amongst the circumstances of which we have the command is the power of employing

only in the transaction of public business meritorious Natives, and of selecting, especially for places of honour and trust, those Jharejas who may have saved their children.

The Company, in a great measure, possess all those means of preferment, and of profitable appointment, which formerly belonged solely to the Native rulers. A plan founded on this principle, systematically and judiciously pursued, would have a far better chance of success than one which proceeded solely on compulsion. Avarice seems to be the most powerful obstacle at present against which we have to struggle or contend; and the most effectual and natural way of counteracting this passion would be to oppose its influence by a new source of advantages. The fines recovered from delinquents should constitute a fund sacred to the benefit of those who have saved their daughters, which should be distributed by the Resident according to the merits and wants of particular cases. The management and distribution of the fund in this manner would be one means of satisfying the country that the humanity of the Company's Government was quite disinterested. I shall only add that every reasonable hope of abolishing Infanticide in Kutch is strongly connected with our giving effect to what is already become law in the neighbouring country of Guzerat. The accomplishment of this most desirable object ought to be considered as a prudent and legitimate measure for the consolidation and stability of our Government, or influence in that quarter of India.

In concluding these remarks, and submitting them to the consideration of the Honorable Court of Directors, it may be necessary to apologise for their freedom. My only, but I hope satisfactory, excuse is that peculiar interest which I feel in common with the Court on the subject of Female Infanticide, and my great anxiety that those measures for its suppression, which have been honoured by their approbation, and cost me no small pains and solicitude to effect, may not, in the end, prove totally worthless and abortive.

I have delivered my sentiments with candour, and with that plainness which truth seems to me to require; but with feelings of the most respectful regard for the prosperity and honour of the Company, with which the dearest interests of this country are closely connected.

It is unnecessary for me to make any professions of attachment to a service from which I have enjoyed so many benefits; into which I entered at an early period of my life, and in which I have witnessed so many eventful scenes; none of them, however, of a more extraordinary nature than that which is the subject of this address.

I shall be happy if the desultory thoughts which I have at different times thrown together upon this important subject shall be deemed worthy of the attention of the Honorable Court; and I shall conclude by earnestly wishing and praying for the final triumph of humanity over a barbarous and inhuman custom.

I have the honour to be, &c.

27th August 1819. (Signed) A. Walker.

P.S.—There is no doubt but that Infanticide is practised in other parts of

India besides those of Kutch and Kattywar. The existence of the custom has been traced to the Rhatores of Jeypoor and Jodhpoor, to the Haree of Bondee Kota, the Waish in the Poorub, the Jhuts in Hindoostan, and to various Rajpoot tribes remotely situated from each other, and who have at present no common tie of connection. The custom is continued without the excitement of society and intercourse. The Mewats, a sect of Mahomedans, but whose ancestors were Hindoos, are still in the habit of putting to death their daughters at the moment of their birth. I have stated these circumstances in my report to the Bombay Government of the 15th March 1808, and that the Jharejas are aware that the custom of Infanticide is followed by other tribes besides their own. Although we have not discovered the motive that has led so many people to adopt this unnatural and remarkable custom, it is probably among them all to be ascribed to the same event, and to the same origin. The sacrifice is confined, it would appear, to females, and to Rajpoots, or such as claim their descent from that military race. Among a people devoted to war, and peculiarly exposed to danger, the rearing of their daughters may often have been an object of great difficulty, and in some situations they may have proved an impediment to the profession of arms. They may, therefore, have made this sacrifice, on some emergency, to their convenience, and even to their safety; or, if we choose to ascribe it, to a dreadful superstition very prevalent in ancient times, as the means of appeasing the wrath, or of propitiating the favour, of the gods. We are told that the ancient nations assigned this as their reason for having recourse to similar sacrifices; "They thought nothing," says Polybius, "sordid or dishonorable that is employed in that design." The Senate of Carthage proposed to sacrifice the infant son of Hannibal after he had gained the battles of Tecinus and Trebia.

Without attempting to investigate this subject, we may assume it as an unquestionable fact, that the existence of Female Infanticide prevails to a greater extent in India than has yet come under the observation of the British Government. The knowledge of this fact would until lately have been productive of little more than to gratify a melancholy and speculative curiosity. It might have added to the list of those offences which are contrary to the common course of nature, without affording an opportunity of correcting this particular departure from duty and affection. The case is now very much altered; and the same inquiry at this moment might be attended, not merely with the discovery of the existence of the fact, but enable us, by the means we possess at present, to suppress everywhere this revolting crime within the region of Hindoostan. Many of the districts in which the practice is supposed to prevail have either fallen under the influence or the actual government of Great Britain; many of those people have become our subjects; and we are bound in duty, as well as honour, to reclaim them from the reproach of killing their own children. I am quite certain that the Company's Government requires no other excitement or encouragement for undertaking this humane

work than would result from the probability of their success; and it is without any view of this kind I am led to mention that the subject was not overlooked by the former Government of India, to which the Company may now be considered as having succeeded. The author of the Akbar Nameh relates, that in the route of the royal army from Kashmere to Lahore they came to a village the inhabitants of which had formerly been Hindoos, "where numbers of the poor people, upon having daughters born to them, that instant secretly put an end to their existence." Upon this fact coming to the knowledge of the Emperor Jehangheer, he ordered "that this barbarous practice should be discontinued; and enacted that whoever should commit it in future should be put to the torture."

From this it would appear that Infanticide engaged the attention of the Mogul Government, and that it made an attempt to suppress the practice. It would be curious, as well as useful, to ascertain what has been the fate of the measures which were adopted for this purpose two hundred years ago: have they been successful, or have they failed? The moral negligence which succeeded the decline of the Mogul Empire, and the impracticability, in the disordered state of the country, of enforcing a severe law, would be sufficient to discourage our expectations that the termination has been prosperous. Still it would be desirable to know the actual result, to discover the extent of the impression, and whether the attempt was only the effect of a feeling at the moment, or pursued as a system. The less it was expected the more agreeable, certainly, would be the discovery, should we find that natural affection has assumed its influence in the midst of all the tumults and revolutions to which that part of India has been exposed. The extensive power and dominion which we now possess in India may be made subservient to this inquiry, and be directed to ascertain how far the practice of Infanticide prevails in any of the countries under the influence or control of the British Government. It is only necessary to make this suggestion: the Company's Government are always prepared and willing to embrace every opportunity, and employ every means arising from their situation, for securing the rights due to humanity.

(Signed) A. Walker.

Extract from a Letter from the Honorable the Court of Directors *to the* Government of Bombay, *dated the 1st March* 1820.

We have learned with great pain that your humane endeavours to accomplish the suppression of the barbarous and unnatural practice of Female Infanticide in the Peninsula of Kattywar have hitherto proved to a great degree unsuccessful, notwithstanding the engagements which were contracted by the Jhareja Chiefs of that province in 1807 with Colonel Walker, to abstain from the commission of that offence.

The register appended to the report of the Assistant to the Resident at

Baroda, under date the 20th June 1817, shows that the lives of only sixty-three female infants have been saved in consequence of your interposition in the course of ten years,—a number extremely disproportionate to the number which must have been born within that period. Indeed, the facts stated by Captain Ballantine, that in the Talooka of Drappa, which contains four hundred Jhareja families, there is not a single female child in existence, and that in no family has more than one female child been preserved, demonstrate the inveterate prevalence of this horrid custom.

However mortifying may have been the result of your past endeavours, we are persuaded that you will not allow it to operate as a discouragement to further and persevering efforts in the same cause. We think you may do much by addressing yourselves to the interests of the Jharejas, and the renewal of the decennial engagements with the Kattywar Chieftains will have furnished you with an opportunity of calling upon them to enter into fresh engagements, under proper securities, to abandon the practice in question. We are not without hopes, also, that the additional influence which we acquired in that part of Guzerat, by the cession of the Peshwa's tribute, may, if judiciously exercised, be the means of enabling you to enforce a stricter adherence to their engagements on the part of the Jharejas.

We entirely approve of the measure of distributing among those who observe their promises, the fines which may be levied upon those who violate them.

Extracts from a Minute by the Honorable MOUNTSTUART ELPHINSTONE, *Governor of Bombay, dated Camp Mallia, 9th January* 1821.

I have the honour to lay before the Board the opinion I formed while in Kattywar on the system which it is most expedient hereafter to adopt towards that province.

* * * * * * * *

There is one point of great importance, in which we are already entitled to exercise the right of general superintendence. This is in checking the crime of Female Infanticide, and in imposing the fines authorised by Colonel Walker's agreements on those who may be guilty of it. It is greatly to be regretted that the difficulty of detection should secure the perpetrators of this crime so effectually from punishment as to render the article against it a dead letter. There has been no instance of punishment for Infanticide since the agreements were concluded, and this is so far from being owing to the diminution of the crime, that from the best information Major Ballantine could obtain, it would not appear that more than one hundred females, born since the agreement, are now in existence; and it is not easy to say how many of these might have been spared if the engagement had never been entered

into. No effectual check can be imposed on this atrocious practice as long as it is so completely congenial to the general feeling of the people, unless by employing hired agents, as proposed by Major Ballantine, whose duty it should be to detect offenders of this description; and such a measure would lead to so much intrusion into the most private and domestic proceedings of the superior castes (among whom alone Infanticide prevails), and would be open to so many abuses on the part of the informers, that I do not think the chance of success would compensate for the disaffection which it would create. It may also be doubted how far we have a right to interfere to such an extraordinary pitch with the private life of a people with whose civil government and internal police we do not pretend to have any concern. We must, therefore, be content to follow the footsteps of our predecessors (without attempting to go beyond them) in their most meritorious endeavours to discountenance this enormity, and we may safely flatter ourselves, that as the manners of the people become softened by a continuance of tranquillity and good order, they will gradually discontinue a practice which is not more inconsistent with reason and morality than repugnant to natural instinct.

Extract from a Letter from J. B. SIMSON, *Esq., Secretary with the Right Honorable the Governor on Tour, dated 9th January* 1821.

The Honorable the Governor has learned with great concern the very limited success that has hitherto attended the exertions of the British Government to put a stop to the crime of Infanticide.

Though the Honorable the Governor does not think that it would be prudent to authorise the employment of regular informers for the purpose of detecting instances of this atrocity, he feels the greatest anxiety to employ every practicable means for its suppression; and considering that the practice is entirely unconnected with religion, and unsupported by the opinion of the bulk of the community even in the countries where it exists, he cannot but entertain a hope that more effectual means of extirpating it may yet be devised.

You are requested to state your sentiments on this head, and to offer any suggestions that appear to you calculated to obtain the end in view. It is to be hoped, that from the direct communication which now subsists between you and the inhabitants, you will be able in the course of your circuits to obtain information in some of the many instances of this crime which must occur. It will then be in your power to visit the offence, not only on the person who has committed it, but on the head of the village, or on the Chief who shall appear to have connived at it.

Your influence ought likewise to be always employed in discountenancing this atrocity, and in encouraging an opposite course. When remissions are refused to a Chief, it may be noticed, as one reason for rejecting his request, that he has not been zealous in suppressing Infanticide; on the other hand, when an abatement is granted, it may, perhaps, be possible to reserve to

Government the right to recover the amount after a certain period, unless the Chief and his Bhyad can prove their attention to the rule in question by the production of a certain number of female children of their caste. The proportion must of course be much smaller than a calculation of the births in so many families would authorise us to expect.

With a view to encourage parents in sparing their female children, you are authorised to throw all fines levied on Chiefs for other offences, as well as for Infanticide (after indemnifying the sufferers by each) into a fund, to be distributed in portions to children so preserved.

From Captain R. Barnewall, Political Agent in Kattywar,
To W. Newnham, Esq., Chief Secretary to Government, Bombay.

Dated 16*th July* 1824.

Sir,—I request you will submit, for the information of the Honorable the Governor in Council, the annexed statement, showing the number of Jhareja females at present in existence in this peninsula; the last statement was forwarded in Major Ballantine's report of the 29th June 1817, and appears to have stated sixty-three as the whole number that could then be discovered to have been preserved during ten years.

2. The contrast with the return now transmitted is so far favourable as to exhibit that during seven years more than double this number of Jhareja females have been preserved—the number at present being two hundred and sixty-six; forty-six have died. Among this number, some are stated to have been destroyed, but the impossibility of establishing the fact, under a declaration to the contrary on the part of the parents, has rendered it impracticable to enforce any penalty against the parties.

3. The principal obstacle to be overcome in rendering the engagements effectual is the difficulty in detecting those concerned in the perpetration of the crime, so long as the feelings and interests of the people render them disinclined to afford aid in discovering it: few are prompted to make it known by a sense of humanity, or even of interest, though all classes are ready to admit the barbarity of the practice; still they view it with so passive a spirit that they feel indisposed to encounter the odium or animosity that the consequences of a disclosure might occasion.

4. A constant intercourse with the Jharejas during my annual circuit has given me opportunities of impressing on their minds the interest taken by the British Government in the suppression of this barbarous and unnatural practice, and the guilt attached to the commission of it by the dictates of their own religion. I receive continual assurances that they will discountenance it; but, from the disproportionate number of females still existing, it is evident that although this horrible practice may be somewhat subdued, it is still far from being relinquished.

5. The minds and opinion of the tribe do not appear to have undergone

that change on the subject that will alone overcome the existence of a custom so unnatural: the effects of the penalties enjoined by the engagements entered into by the Jharejas would operate in deterring the commission of the crime, if the means of detection existed, or its discovery was not opposed by difficulties that defeat the utmost vigilance. Proving it is almost impracticable, unless some part of the domestic establishment of a Jhareja betray him,—a circumstance that seldom can be expected, as the domestic servants are generally the old adherents and dependents of his family.

6. The present Chieftain of Nowanuggur had a daughter born some months since, and, as the head of the Jhareja tribe, it was particularly desirable he should have set an example by preserving it, and showing, by his doing so, his anxiety to support the existing engagements. I had been particular in every interview I had with this young Chief, in engaging his influence and support with his tribe in discountenancing the practice. He promised me to discourage it in every way in his power; but no sooner was a daughter born to him, about ten months ago, than he determined upon its destruction. This information was acquired from a person in close intercourse with attendants on his family,—an inhabitant of his town,—but who would only communicate the information under a promise of his not being made the instrument of proving the offence. The circumstance was universally believed by others who resided in the principality, and the tribe in general, and, from all the information I could procure, I have scarcely a doubt of the fact, though the Chief, when called upon, openly denies it, avowing the child died a natural death, and challenging proof being adduced,—well aware that none but his own immediate domestics can establish the charge, and that they durst not give any evidence, but such as would acquit him of the crime.

7. The only means to ensure further success is to persevere in discountenancing as much as possible this atrocity; but so long as the force of pride and interest have a dominion sufficiently powerful to subdue in the Jhareja every principle of humanity and religion, this unnatural practice will be but slowly abolished.

8. The effect of rewards for convicting the offender and establishing the guilt of the parties might be attended with some benefit: they might be offered to stimulate the activity of informers, to enforce the penalties prescribed by the engagement, and remove obstacles which now interfere to prevent the crime being discovered.

9. The fines levied for the commission of the offence might be expended partly or wholly in rewards to those actively engaged in enabling the British Government to give greater effect to the suppression of the crime: this appears the only temptation likely to induce an informer to come forward, that it would be politic or desirable to authorise, or that seems calculated to afford any increased facility in establishing the guilt of those perpetrating it.

I have the honour to be, &c.

(Signed) R. BARNEWALL, Captain,

Kattywar Pol. Agent's Office, Rajkot, 16*th July* 1824. Political Agent.

Statement showing the Number of Jhareja Females Born and Preserved in the Western Peninsula of Guzerat.

Name of Province.	Name of Talooka.	Name of Village.	Name of Parent.	Total No. of Daughters saved.	Name of Daughter.	Age. Y.	M.	D.
HALLAR	Gowreedur	Gowreedur	Jhareja Meerjee	1	....	0	4	0
			„ Kuronjee		Moteeba	11	0	0
	Kotaria	Kotaria	„ Dossajee		....	1	0	0
	Shapoor	Shapoor	„ Hukajee		Amjuba	6	0	0
	Veerwa	Veerwa	„ Arjunjee		....	0	4	0
	Lodeka	Lodeka	„ Jejee		Majeeba	2	0	0
	Paal	Paal	„ Dossajee		Kutcheeba	5	0	0
			„ Sumbrakaee		Achoobee	2	0	0
	Drappa	Drappa	„ Jejee Barajee		Baee Saheb	4	0	0
			„ Onudjee Charidajee	10	Banjeebaun	3	6	0
			„ Addabhoy Ruttonjee		....	0	8	0
			„ Veesajee		....	0	0	12
			„ Bhoyjee Wuktajee		....	0	1	0
	Dherol	Bodee	„ Jehajee		Roopaliba	10	0	0
			„ Hallanjee		Baeeba	7	0	0
			„ Bhojee		Majeeba	5	0	0
			„ Jewajee		....	1	6	0
			„ Runmuljee		....	5	0	0
			„ Kuronjee		....	1	6	0
		Radur	„ Adyjee	20	Bajeeba	3	0	0
			„ Sungajee		Mugjeeba	6	0	0
			....		Roopalda	3	0	0
		Intalloo	Jhareja Veerajee		Roopaliba	4	0	0
		Khukra	„ Nathoojee		....	1	0	0
			„ Dado		....	2	0	0
		Sulla	„ Wagjee		Jejeeba	13	0	0
		Dangra	„ Mehrjee		Fooliba	13	0	0
		Morpoor	„ Khengarjee		Bajeeba	4	0	0

	,,	Nagajee		....	3	0	0
Rajpurroo	,,	Jajee	30	Banjeeba	7	0	0
Lealoo	,,	Mordjee		Dugooba	4	0	0
	,,	Mooloojee		Guguba	2	0	0
	,,	Mooloojee		Keseeba	7	0	0
	,,	Dossajee		Gugeeba	1	0	0
	,,	Nuthoojee		Baeeba	3	0	0
	,,	Lakajee		Roopaliba	0	6	0
	,,	Jehajee		....	10	0	0
	,,	Nuthoojee		Nerooba	18	0	0
Mallia	,,	Bamuneajee		Nanuba	18	0	0
	,,	Oomedjee	40	....	18	0	0
	,,	Dossajee		Jeetuba	28	0	0
Changoodur Motoo	,,	Dulloojee		Monguba	7	0	0
	,,	Annoojee		Baeeba	5	0	0
	,,	Kesajee		Roopaliba	1	0	0
	,,	Roopajee		....	2	0	0
Changoodur Nanoo	,,	Jessajee		....	5	0	0
Bhuthoo Vurloo	,,	Mukoojee		Bonjeeba	4	0	0
Chunpuree	,,	Kesajee		....	2	0	0
		....		Jejeeba	4	0	0
	Jhareja	Wuktajee	50	....	2	6	0
		....		Bawraj	1	0	0
Rajeya	Jhareja	Mooloojee		....	10	0	0
	,,	Vesajee		Jeeba	3	0	0
	,,	Jeevunjee		Gugeeba	0	6	0
Khengarkoo	,,	Mooloojee		....	22	0	0
Sunosra	,,	Bhubajee		....	3	0	0
		....		Ludooba	6	0	0
		....		Bonjeeba	1	6	0
	Jhareja	Moolajee		Wuktooba	20	0	0
		....	60	Bonjeeba	15	0	0
		....		Baeeba	10	0	0
Gudroo	Jhareja	Senjajee		Amerba	4	0	0
Khejuriyoo	,,	Humeerjee		....	9	0	0

Name of Province.	Name of Talooka.	Name of Village.	Name of Parent.	Total No. of Daughters saved.	Name of Daughter.	Age. Y.	M.	D.
Hallar	Dherol	Soothurpoor	Jhareja Adajee	64	....	2	6	0
		Gondul	,, Runa Desaljee		....	5	0	0
			,, Nuthoojee		....	5	0	0
			,, Huttobhoy		....	15	0	0
			,, Karen Hallajee		Jejeeba	7	0	0
			,, Rawanee Meroojee		Majeeba	2	0	0
			,, ,, Sugujee	70	Jeejaba	12	0	0
			,, ,, Hallajee		....	0	0	4
			,, ,, Sugramjee		Roopaliba	4	0	0
			,, ,, Rasajee		Moteeba	1	0	0
			....		Moteeba	0	6	0
			Jhareja Rawanee Agajee		Rujooba	5	0	0
			,, ,, Mayajee		Bauba	8	0	0
			,, ,, Mooloojee		Wuktooba	0	6	0
			,, Huldore Jessajee		....	0	0	2
		Beedujee	,, Jeteejee		....	0	0	3
		Chuchailee	,, Huldore Nathajee	80	Kullooba	8	0	0
			,, ,, Dajee		Jejeeba	5	0	0
		Ambuldee	,, Khemanee Dossajee		Majeeba	13	0	0
		Khejwua	,, ,, Bhowsingjee		Jejeeba	13	0	0
		Mathea	,, ,, Rosajee		Roopaliba	6	0	0
			,, Dulverajee		Mongeeba	2	0	0
		Doochuree	,, Huldore Mehroojee		Baeeba	13	0	0
			....		Naneeba	13	0	0
			Jhareja Huldore Pattajee		Majeeba	13	0	0
		Seetulloo	,, Bheemjee		Shaba	5	0	0
			....	90	Majeeba	2	0	0
			Jhareja Kana Bhugwanjee		Moteeba	2	0	0
			....		Naneeba	1	0	0
		Sootrinpoor	Jhareja Huldore Addabhoy		Mongeeba	3	0	0

			Bonjeeba	8	0	0
Luneekhar	Jhareja Nujeebhoy			2	0	0
			Roopaliba	13	0	0
	Jhareja Dowlutsing		Kuraliba	4	0	0
			Sudaba	1	0	0
	Jhareja Veerajee			2	6	0
	„ Dossajee	100		6	[illegible]	0
Mespoor	„ Poonjajec		Moteeba	3	0	0
	„ Khemanee Lakajee		Achooba	5	0	0
			Kuseeba	2	0	0
Bhudookoo	Jhareja Gopaljee		Kuseeba	4	0	0
			Baeeba	1	0	0
	Jhareja Davajee		Adeeba	6	0	0
Hunmuntyalloo	„ Kesajee			5	0	0
Dhorajee	„ Khemanee Sublajee			1	6	0
	„ „ Khodajee		Anooba	5	6	0
	„ „ Sungjee	110		1	6	0
	„ „ Jejeebhaee		Moteeba	4	0	0
			Roopaliba	5	0	0
	Jhareja Khemanee Motabhoy		Ajeeba	3	0	0
	„ „ Govindjee		Ameerba	9	0	0
	„ „ Tamajee		Bajeeba	4	0	0
			Jaeeba	7	0	0
	Jhareja Huldore Mallajee		Jaeeba	6	0	0
Gunode	„ „ Anoobhoy		Adeeba	5	0	0
			Bajeeba	5	0	0
		120	Deoba	3	0	0
Koondus	Jhareja Kana Jugoojee		Wudooba	6	0	0
			Wuktooba	3	0	0
Kullanoo	Jhareja Kunderea Kodajee		Rajooba	12	0	0
Superdec	„ Kana Bhenya		Soneba	1	0	0
Zanymere	„ „ Soojabhoy		Roopaliba	1	0	0
			Nutheeba	6	0	0
	Jhareja Kana Mugabhoy		Jaeeba	5	0	0
			Jewaba	0	6	0

Name of Province.	Name of Talooka.	Name of Village.	Name of Parent.	Total No. of Daughters saved.	Name of Daughter.	Age. Y.	M.	D.
HALLAR	Dherol	Zanymere	Jhareja Kana Vensarjee	129	Heerooba	5	0	0
		Urnah	„ Huldore Phooljee	130	Moteeba	3	0	0
			....		Adeeba	0	3	0
		Dhank	Jhareja Kunderin Kakabhoy		Moteeba	4	0	0
		Dhurthul	„ Jeeja Mooloojee		Roopaliba	5	0	0
			„ Kana Bapoojee		Hukooba	6	0	0
		Oopletta	„ Jeya Deagjee		Bonjeeba	14	0	0
			„ „ Oonudjee		Heerooba	0	9	0
			„ „ Oonudjee		Foyba	7	0	0
			„ Hopa Bhugwanjee		Foyba	4	0	0
			„ „ Nanajee		Foyba	4	0	0
			„ Kundereya Bawajee	140	Hukooba	0	3	0
			„ Dull Rooprunjee		Baeeba	9	0	0
		Jalliyoo Kukenoo	„ Kana Khodujee		Moteeba	6	0	0
			„ Kana Jeteejee		Kesaba	6	0	0
		Kursuroo	„ Dull Pullabhoy		Moteeba	2	0	0
			....		Aduba	0	4	0
	Nowanuggur	Nowanuggur	Jhareja Jam Runmuljee		....	0	0	2
		Bhongul	„ „ Sullajee		....	5	0	0
		Surodur	„ Ludhoojee		....	2	0	0
		Soorda	„ Megjee		....	0	0	8
			„ Lugajee	150	Deoba	7	0	0
			....		....	0	0	10
		Mujatroo	Jhareja Mulloojee		Rujbaee	4	0	0
			....		....	2	6	0
			Jhareja Kuronjee		Purmabaee	20	0	0
			....		....	4	0	0
		Pusya	Jhareja Dawajee		Rujeeba	6	0	0
			....		Ajooba	2	0	0
		Rajeeya	Jhareja Mooloojee		Moteeba	20	0	0

	,,	Jeewunjee		Mohguba	2	6	0
Khumbalida	,,	Sugramjee	160	Roopaliba	20	0	0
	,,	Bugwanjee			0	0	1
Intalloo	,,	Hattujee			0	0	1
Gudra	,,	Dajee			0	0	1
Seyalloo	,,	Mooloojee		Nuweeba	5	0	0
	,,	Moijee			2	0	0
	,,	Godjee			2	0	0
Hurmetyoo	,,	Bapoojee Sublajee			0	0	1
		....			0	0	1
Zellereyoo	Jhareja	Mehroojee		Kusleeba	3	0	0
	,,	Pattajee	170	Achooba	6	0	0
Sulpunpaleyoo	,,	Runmuljee			0	0	1
	,,	Koonsajee			0	0	1
Khukra	,,	Ogajee			0	0	1
Megpoor	,,	Jeegajee			20	0	0
	,,	Dewajee Bhugoojee			0	0	1
	,,	Juggoobhoy		Mongeeba	25	0	0
Domra	,,	Ramsingjee		Baeeba	4	0	0
		....			2	0	0
	Jhareja	Sugramjee		Jaeeba	16	0	0
Juga	,,	Verajee	180		1	0	0
	,,	Bawajee			0	0	1
	,,	Haliajee			0	0	1
	,,	Soorajee		Roopaliba	7	0	0
Choora	,,	Roopsingjee			0	0	1
	,,	Runmuljee		Baeeba	16	0	0
Wunthulla	,,	Dossajee			5	0	0
	,,	Wessoojee			0	0	1
Khellos	,,	Bhanjee			7	0	0
	,,	Addabhoy			0	0	1
Khakrabella	,,	Bhimjee	190		0	0	1
Burajee	,,	Kusajee			1	0	0
	,,	Jeewajee			1	0	0
Bodesunga	,,	Khettajee		Roopaliba	14	0	0

Name of Province.	Name of Talooka.	Name of Village.	Name of Parent.	Total No. of Daughters saved.	Name of Daughter.	Age. Y.	M.	D.
HALLAR	Nowanuggur	Bodesunga........	....	194	Moteeba........	20	0	0
		Khundera	Jhareja Rewaljee		....	0	6	0
			„ Bhimajee		....	7	0	0
			„ Morjee		Majeeraj........	8	0	0
			„ Kumbajee		....	0	4	0
			„ Jellajee		....	0	2	0
		Gungadulla	„ Rasobhaee	200	Adeeba	4	0	0
		Moda............	„ Dajee.............		....	0	0	1
			„ Bhoyjee...........		....	0	0	1
		Buda	„ Rajmuljee		Baeeba	3	0	0
			„ Dossajee............		....	0	1	0
		Khemranoo	„ Kassoojee		....	5	0	0
			„ Bhurajee		Mongeeba	20	0	0
		Khurba	„ Dasuljee...........		....	6	0	0
		Mokhuroo	„ Rawajee............		....	11	0	0
		Khumbalee	„ Alleyajee		....	1	5	0
			„ Sujjee.............	210	....	4	0	0
			„ Bhoyjee...........		....	2	0	0
		Molla Moura......	„ Gujunjee		....	2	0	0
			„ Addabhoy		....	3	0	0
		Bede	„ Megrajee		....	2	0	0
		Choor...........	„ Bharanee Nuthoojee..		....	3	0	0
		Chundralloo	„ Babajee		....	7	0	0
		Vesamun	„ Huldore Geerjajee ..		....	0	4	0
		Mujot...........	„ „ Desuljee....		....	2	0	0
		Todee...........	„ Happa Nuthojee		....	11	0	0
			„ „ Lakajee......	220	....	8	0	0
			„ „ Kunajee......		....	0	6	0
			„ „ Kessajee......		....	2	0	0
	Satodur Vouree ..	Satodur Vouree	„ Kana Kuntherjee		....	0	0	1

		,,	Jallumsingjee		Moteeba	1	0	0
		,,	Jusajee		Naneeba	10	0	0
			....		Baeeba	12	0	0
		Jhareja	Roopsingjee		....	2	0	0
		,,	Jetterjee		Baeeba	2	0	0
		,,	Kessowjee		Moteeba	5	0	0
		,,	Kessowjee	230	....	0	4	0
		,,	Khodajee		Moteeba	5	0	0
		,,	Kana Modjee		....	1	0	0
		,,	,, Dewajee		....	0	6	0
		,,	,, Desuljee		....	6	0	0
		,,	Desuljee		....	1	0	0
		,,	Alleyajee		....	10	0	0
		,,	Kullajee		....	6	0	0
	Rajpurra	,,	Kana Dajeebhaee		....	1	0	0
Seesang Chandlee.	Seesang Chandlee	,,	Mukonjee		....	1	0	0
		,,	Hurmurjee	240	....	6	0	0
		,,	Bapoojee Bawajee		Soojeeba	3	0	0
		,,	Kayajee		Koojeeba	8	0	0
			....		Jamba	3	0	0
		Jhareja	Jusajee Rasajee		Jejeeba	3	0	0
		,,	Gopaljee		Bajeeba	5	0	0
		,,	Dewajee		Alleeba	8	0	0
			....		....	2	0	0
Rajkot Sirdhar	Rajkot Sirdhar	Jhareja	Runmuljee		Wuktooba	12	0	0
		,,	Runmuljee		....	4	0	0
		,,	Bharajee	250	Roopaliba	8	0	0
		,,	Huldore Soobhajee		Baeeba	8	0	0
		,,	Jeyajee		Roopaliba	10	0	0
		,,	Bhoyjee		Majeeba	8	0	0
		,,	Jessajee		Bonjeeba	3	0	0
	Dholerwa	,,	Dadajee		....	3	0	0
Kang Siallee	Kang Siallee	,,	Hukabhaee		Manba	7	0	0
Bhudooa	Bhudooa	,,	Dadabhaee		Rajbaee	0	1	15
Mengneo	Mengnee	,,	Mansingjee		Baeeraj	2	0	0

Name of Province.	Name of Talooka.	Name of Village.	Name of Parent.	Total No. of Daughters saved.	Name of Daughter.	Age. Y.	M.	D.
HALLAR	Mengnee	Mengnee	Jhareja Ramsingjee	259	Soneba	1	0	0
			„ Roopsingjee	260	Majeeba........	2	0	0
	Rajpurra	Rajpurra	„ Soorajee...........		....	4	0	0
		Hurmuteyoo	„ Nuthoojee..........		....	2	0	0
	Wurpoor Kuridur.	Wurpoor Kuridur..	„ Dadajee............		....	2	0	0
		Khejureyoo	„ Motabhaee..........		....	3	0	0
MUCHOO KANTA..	Moorvee........	....	„ Jeyajee		....	7	0	0
			„ Dewurjee	266	....	4	0	0

In the above statement the total number shown consists of 266 Jhareja females. Of this number sixty-three appear to have been in existence on the 29th June 1817; the remaining two hundred and three have been born and preserved since; forty-seven of the whole number have died since their birth; twenty-five are married, and one hundred and ninety-four are unmarried.

(Signed) R. BARNEWALL, Captain,
Political Agent.

Kattywar Political Agent's Office, 16th July 1824.

From W. NEWNHAM, Esq., Chief Secretary to Government, Bombay,
To Captain R. BARNEWALL, Political Agent, Kattywar.

Dated 31*st July* 1824.

SIR,—I have the honour to acknowledge the receipt of your despatch dated the 16th instant, forwarding a statement of the number of Jhareja females at present living in Kattywar, and stating the obstacles to the detection of Infanticide.

2. The great difficulty in the detection and prevention of the crime arises from the circumstance that the offenders are not under our government, being only our tributaries, not our subjects. It is to be feared much time must elapse before this practice can be eradicated, and more will probably be done by the gradual increase of knowledge and civilisation than by direct means. The latter, however, when they can be employed, should by no means be neglected.

3. The Governor in Council considers the system of rewards to informants inexpedient in the circumstances of Kattywar.

I have the honour to be, &c.
(Signed) W. NEWNHAM,
Chief Secretary.

Bombay Castle, 31*st July* 1824.

From W. NEWNHAM, Esq., Chief Secretary to Government, Bombay,
To Captain BARNEWALL, Political Agent, Kattywar.

Dated the 28*th March* 1825.

SIR,—Referring to your report dated the 16th July 1824,* on Female Infanticide, the Governor in Council has been led to observe, that although your account of the increased number of female children preserved is satisfactory, and that you propose a plan for further checking that detestable practice, yet you do not state the measures you have adopted in consequence of the directions contained in Mr. Simson's letter of the 9th January 1821.†

In recommending your attention to the subject, the Governor in Council requests that you will be pleased to state whether any fines have as yet been applied in the manner directed in the above instructions. If they have not, the amount of all sums received since the date of that letter, and not appropriated to purposes connected with the grievances which led to their imposition, the Governor in Council directs be now formed into a fund, and distributed in the manner prescribed.

I have the honour to be, &c.
(Signed) W. NEWNHAM,
Chief Secretary to Government.

Bombay Castle, 28*th March* 1825.

* Vide page 412 of this Selection.

† Vide extract at page 411 of this Selection.

From Captain R. Barnewall, Political Agent, Kattywar,
To W. Newnham, Esq., Chief Secretary to Government, Bombay.

Dated 7th June 1825.

Sir,—I have the honour to acknowledge the receipt of your letter of the 28th March last, on the subject of Female Infanticide. Referring to my report of the 16th July 1824, I observe that I do not state in it the measures that I had adopted in consequence of the instructions contained in Mr. Simson's letter of the 9th January 1821, or if any fines had been appropriated as yet in the manner therein recommended.

2. I beg you will acquaint the Honorable the Governor in Council that every encouragement has been shown to those Jharejas who have attended to their engagements, and that during the time of their settlements some were permitted to postpone the payment of their tribute in the year in which the marriage of a daughter took place; remissions were granted to others, and all measures adopted that could testify to the tribe the ardent interest taken by the British Government in this interesting subject; rewarding those who adhered to their engagements, and noticing with horror and disapprobation the conduct of others on whom rested a suspicion of having disregarded them.

3. The Jharejas of Dherol, Runmuljee the Chief of Rajkot, Morjee the Chief of Gowreedur, and Dossajee the Chief of Dolefwa, have all received remissions expressly upon the principle laid down in Mr. Simson's instructions.

4. The Jhareja of Drappa was also allowed to postpone the payment of his tribute during the year that his daughter was married, and instalments, payable in future years, were accepted.

5. I have suffered no opportunity, also, to pass, when meeting the Jharejas, without representing to them the enormity of the offence of Infanticide, and pointing out how contrary it is to the precepts of their religion and the dictates of nature: my former report shows that much success has resulted from the arrangements of Colonel Walker, as the crime is now disavowed by all, and the feelings of nature and humanity have obtained an ascendancy, which, it is to be anticipated, may be progressive in the minds of the Jharejas, and gradually lead to the entire abolition of this detestable practice.

6. The obstacles that prevent the detection of the crime, or punishments being enforced, I noticed in my report of the 16th July last. In a case where the strongest suspicion often exists, as in that then stated of the Nowanuggur Chief, the means of convicting the accused is still wanting: this is a difficulty consequent on the limited authority and power that we possess in this peninsula, and is, perhaps, not to be overcome with success until the Chiefs will aid and co-operate in all measures calculated to suppress the crime, and encourage information being afforded by their dependents that is requisite for enforcing the penalties which the engagements authorise.

7. No fine has become hitherto available, because all that have been

levied have been appropriated as compensation for the loss of property, or in payment of expenses incident on enforcing their recovery.

8. The first that is likely to become available to the fund is now in course of recovery from the Gondul Raja, for a breach of his engagements, amounting to Rs. 15,000. The proportion of this fine appertaining to the Gaekwar is Rs. 8,086-2-4; the remainder, or Rs. 6,913-1-56, the Company's share, will be credited to the Infanticide Fund, and appropriated hereafter under the sanction of Government.

9. The occasions on which these fines have been imposed in the last four years are exhibited in the annexed statement; most of them refer to the Komaun insurrection, and the amount of them has been credited in part liquidation of the military expense incurred on that occasion; the fine of Rs. 4,000 refers to a sum exacted as compensation for property plundered from a village subject to the Amrelee authority, and paid over to His Highness the Gaekwar's Ryuts, as indemnification for their losses.

10. I beg to annex (No. 2) a statement of the expense estimated to be requisite to marry the daughters of the Jharejas now in existence; dividing them into four classes, and calculating the number of marriages likely to take place each year from the present age of their daughters; framing this statement upon that which is annexed to my report to you of the 16th of July, No. 33 of 1824.

I have the honour to be, &c.

(Signed) R. Barnewall
Political Agent.

Kattywar Political Agent's Office, Rajkot, 7th June 1825.

No. 1.

Statement of Fines levied in the Peninsula of Kattywar in the Years 1821, 1822, 1823, *and* 1824, *and how Appropriated.*

On whom levied.	Amount. Rs.	q.	r.	Cause of Exaction.	In what way appropriated.
Bhownuggur Chief..............	33,333	1	33⅓	Conniving at the Komaun depredation ..	Credited to military expenses incurred on account of the Komaun insurrection.
Proprietor of Sunalla village....	200	0	0	Ditto ditto ..	Ditto ditto.
Ditto Gogralla ditto....	65	0	0	Ditto ditto ..	Ditto ditto.
Ditto Sultanpoor ditto....	1,000	0	0	Ditto ditto ..	Ditto ditto.
Ditto Pepardee ditto....	200	0	0	Ditto ditto ..	Ditto ditto.
Ditto Gogralla ditto....	135	0	0	Ditto ditto ..	Ditto ditto.
Ditto Khurkur ditto....	200	0	0	Ditto ditto ..	Ditto ditto.
Ditto Zungwar ditto....	50	0	0	Ditto ditto ..	Ditto ditto.
Ditto Kotra-Pella ditto....	1,000	0	0	Ditto ditto ..	Ditto ditto.
Ditto Kokawow ditto....	50	0	0	Ditto ditto ..	Ditto ditto.
Kattees of Jetpoor..............	4,000	0	0	For affording aid to Jella Allunee, Bharwuteea, in attacking Amrelee village.	Paid to the sufferers from the attack of the Bharwuteea, Jella Allunee.
Total....	40,233	1	33⅓		

(Signed) R. Barnewall,
Political Agent.

Kattywar Political Agent's Office, Rajkot, 7th June 1825.

No. 2.

Statement showing the estimated Expense attendant on the Marriage of 189 *Jhareja Females of the four Ranks and Classes; the Number that it is estimated are to be Married each year, with the Sum usually expended on each.*

Years.	1st Class.		2nd Class.		3rd Class.		4th Class.		Total.	
	No. of Daughters.	Amount of Marriage Expenses.	No. of Daughters.	Amount of Marriage Expenses.	No. of Daughters.	Amount of Marriage Expenses.	No. of Daughters.	Amount of Marriage Expenses.	No. of Daughters.	Total Amount of Marriage Expenses.
A. D.		Rs.		Rs.		Rs.		Rs.		Rs.
1824-25..	1	30,000	..	..	..	..	15	22,500	16	52,500
1825-26..	..	..	..	..	..	..	2	3,000	2	3,000
1826-27..	1	30,000	..	..	1	3,000	22	33,000	24	66,000
1827-28..	..	..	..	..	..	..	14	21,000	14	21,000
1828-29..	..	..	..	..	..	..	18	27,000	18	27,000
1829-30..	..	..	..	..	1	3,000	18	27,000	19	30,000
1830-31..	..	..	1	12,000	..	..	16	24,000	17	36,000
1831-32..	..	..	.	..	..	..	21	31,500	21	31,500
1832-33..	..	..	..	..	..	..	11	16,500	11	16,500
1833-34..	..	..	..	..	1	3,000	19	28,500	20	31,500
1834-35..	..	..	..	..	..	..	16	24,000	16	24,000
1835-36 .	..	..	..	..	..	..	9	13,500	9	13,500
1836-37..	..	..	..	..	..	..	2	3,000	2	3,000
Total....	2	60,000	1	12,000	3	9,000	183	2,74,500	189	3,55,500

(Signed) R. Barnewall,
Political Agent.

Kattywar Political Agent's Office, Rajkot, 7th June 1825.

From W. Newnham, Esq., Chief Secretary to Government, Bombay,
To Captain Barnewall, Political Agent, Kattywar.

Dated 5th July 1825.

Sir,—I have the honour to acknowledge the receipt of your letter dated the 7th ultimo, on the subject of Female Infanticide in the Province of Kattywar, and to express the great approbation of the Governor in Council with your proceedings.

The Governor in Council directs that all fines under Rs. 20,000, which are not given up to the sufferers on whose account the fine may have been levied, shall hereafter be allotted to the Infanticide Fund.

Copy of my letter of this date to the Assistant in charge of the Residency at Baroda, on the subject, is enclosed for your information.

I have the honour to be, &c.
(Signed) W. NEWNHAM,
Chief Secretary.

Bombay Castle, 5th July 1825.

From W. NEWNHAM, Esq., Chief Secretary to Government, Bombay,
To the ASSISTANT IN CHARGE, Baroda.

Dated 5th July 1825.

SIR,—I have the honour to transmit to you copy of a letter from the Political Agent in Kattywar, dated the 7th ultimo, with enclosure, respecting the prevention of Female Infanticide in that province.

2. The Governor in Council requests that you will take a favourable opportunity of bringing the subject to the notice of the Gaekwar Government, and endeavour to prevail on it to co-operate in the measures proposed by Captain Barnewall, by appropriating its portion of fines to a similar purpose.

3. You are requested, however, not to press the measure, if found to be disagreeable to His Highness.

4. A copy of my letter of this date, to Captain Barnewall, is herewith enclosed, for your information.

I have the honour to be, &c.
(Signed) W. NEWNHAM,
Chief Secretary.

Bombay Castle, 5th July 1825.

From J. P. WILLOUGHBY, Esq., Assistant Resident, Baroda,
To W. NEWNHAM, Esq., Chief Secretary to Government, Bombay.

Dated 18*th August* 1825.

SIR,—I have the honour to acknowledge the receipt of your despatch dated the 5th ultimo, with its enclosures, relating to measures proposed by the Political Agent in Kattywar for the prevention of Female Infanticide in that province.

2. In conformity with the instructions of the Honorable the Governor in Council, I embraced a favourable opportunity afforded me in a late interview with His Highness the Gaekwar and his Minister, to explain to them the nature and object of the measures proposed; and it is with the highest gratification I am enabled to report that I experienced but little difficulty in prevailing upon them to co-operate, in the manner requested, to put an end to so barbarous and unnatural a practice.

3. Having obtained this verbal acquiescence, I considered it expedient that the same should be recorded. With this view, I sent a written proposal

to the Baroda Durbar, copy and translation of whose reply is herewith transmitted.

4. On reference to this, Government will be gratified to observe that the Gaekwar's assent to adopt the same measures, with respect to his tributaries, as those already adopted by the British Government, is given in the most liberal terms. It is, moreover, made retrospective to the period when Captain Barnewall received charge of Kattywar; no limit in the amount of fines to be appropriated for the suppression of Infanticide is specified, but an account of the manner in which they may be appropriated is requested may be rendered annually.

5. The Political Agent in Kattywar will be duly apprised of the acquiescence of this Government having been obtained to the recommendation of the Honorable Board to co-operate in this benevolent design.

I have the honour to be, &c.

(Signed) J. P. Willoughby,
Assistant Resident.

Baroda Residency, 18th August 1825.

Translation of a Memorandum from the Gaekwar Government dated the 13th August 1825.

A memorandum has been received from the Residency, dated 9th of the first Shrawun Vud (August 9th, 1825), stating that a letter had been received by Mr. Willoughby from Mr. Newnham, Chief Secretary to Government, referring to the expedition of Colonel Walker into Kattywar in Sumvut 1864 (A. D. 1807-08), at which time the settlement in perpetuity for the tribute was adjusted, and pledges obtained from the Jhareja Rajpoots that they would desist from their practice of Female Infanticide. Colonel Walker, it is stated, resolved at the time that the sums levied as fines, from disturbers of the peace, and other offenders, should, through the clemency of Government, be distributed in such sums as were suitable to the station in life of the parties concerned, to defray the marriage expenses of the females who should be preserved through this arrangement. This being brought to the notice of the Bombay Government by Captain Barnewall, the orders of Government have been forwarded to him, that through the British dependencies in Kattywar, the sums realised in fines paid by disturbers of the peace should be appropriated as above specified; and Captain Barnewall has, accordingly, made the necessary arrangements. Further, Mr. Newnham's letter requires that information of this settlement should be given to the Gaekwar Government, and a suggestion be made of the propriety of its being extended to the Gaekwar dependencies also, in the same province. In communicating this, an early answer was solicited; to which it is replied, that the case under consideration is one of charity, and will procure the blessing of Heaven on both Govern-

ments; therefore, whatever sums have been realised as fines on offenders, since Captain Barnewall was placed in charge of the districts, or any extra revenue beyond the tribute as fixed for perpetuity by Colonel Walker, may be appropriated as above specified, the disposal being year by year duly communicated to us, and the arrangement is highly satisfactory to this Government.

(True translation)

(Signed) R. H. KENNEDY,
Translator.

From W. NEWNHAM, Esq., Chief Secretary to Government, Bombay,
To J. P. WILLOUGHBY, Esq., Assistant in Charge, Baroda.

Dated 30*th August* 1825.

SIR,—In reply to your letter dated the 18th instant, forwarding translate of a memorandum from the Gaekwar Government, stating its readiness to co-operate with the British Government in putting an end to Female Infanticide, I am directed to express the satisfaction of the Governor in Council at the success of your endeavours to obtain the concurrence of His Highness's Government in the arrangements proposed for the abolition of so detestable a practice.

I have the honour to be, &c.

(Signed) W. NEWNHAM,
Chief Secretary to Government.

Bombay Castle, 30*th August* 1825.

From Captain R. BARNEWALL, Political Agent, Kattywar,
To W. NEWNHAM, Esq., Chief Secretary to Government, Bombay.

Dated 10*th April* 1826.

SIR,—I have the honour to annex a statement of presents I propose* making to the four classes of Jhareja Chiefs, as a mark of the approbation of the Honorable the Governor in Council at their attention to their engagements in preserving their female offspring, and to request a sanction for disbursing the amount in question from the Infanticide Fund. When the Jharejas are assembled for this purpose, I shall assure them of the unceasing interest taken by the British Government in this subject, and I shall inform them that I have received the most positive instructions to distinguish, by acts of favour and countenance, all that evince a strict regard to their engagements, and punish by penalty and severe displeasure others who, by disregarding their engagements, violate the dictates of humanity and the solemn precepts of their religion.

I have the honour to be, &c.

(Signed) R. BARNEWALL,
Political Agent.

Kattywar Pol. Agent's Office, Rajkot, 10*th April* 1826.

* The arrangement proposed was approved by Government on the 24th April 1826.

Statement of Presents proposed to be made to the 192 *Jharejas specified in the Statement enclosed to Government in my Despatch dated 7th June* 1825, *No.* 50, *whose Daughters are preserved and now living, dividing them into four Classes.*

Number of each Class requiring.		Value of the Present proposed to each Jhareja of the Class.	Total Cost of Province.
		Rs.	Rs.
1st Class	3	250	750
2nd Class	3	60	180
3rd Class	4	40	160
4th Class	182	25	4,550
Total..	192		5,640

(Signed) R. Barnewall,
Political Agent.

Kattywar Political Agent's Office, Rajkot, 10*th April* 1826.

From W. Newnham, Esq., Chief Secretary to Government, Bombay.

To the Acting Political Agent, Kattywar.

Dated 6*th March* 1827.

Sir,—I am directed by the Right Honorable the Governor in Council to request your attention to the instructions furnished to the late Political Agent (on the 28th March 1825),* on the subject of Female Infanticide, also to the former orders issued by the Honorable the Governor when in the Province of Kattywar.

The Governor in Council requests that you will be good enough to state the measures adopted to carry those instructions into effect since Major Barnewall's last report, the success which has attended them, and the general prospect with regard to a diminution of the crime.

I have the honour to be, &c.

(Signed) W. Newnham,
Chief Secretary to Government.

Bombay Castle, 6*th March* 1827.

* Vide page 423 of this Selection.

From J. Williams, Esq., Resident at Baroda,
To W. Newnham, Esq., Chief Secretary to Government, Bombay.

Dated 21*st August* 1828.

Sir,—I have much pleasure in forwarding the enclosed letter from Lieutenant Colonel Miles, Political Agent in Palhunpoor, with its enclosures, showing the happy results of his humane endeavours to abolish the wretched practice of Female Infanticide in the district under his superintendence. I am confident that Government will participate in the gratification expressed by Lieutenant Colonel Miles, and will view his proceedings with approbation.

I have the honour to be, &c.
(Signed) J. Williams,
Resident.

From Lieutenant Colonel W. Miles, Political Agent, Palhunpoor,
To J. Williams, Esq., Resident at Baroda.

Dated 16*th August* 1828.

Sir,—In reference to my letters to Mr. Willoughby, dated 19th June and 10th August 1827, reporting that, in conformity to the engagements entered into by the Jhareja Chiefs attached to this Agency, several had preserved their female children, and forwarding a list of their names, I have the honour to enclose copies of notes forwarded to me by the Karkoon stationed at Santulpoor Chorar, dated 18th August 1827 and 2nd August 1828, and from the Karkoon at Charchate, dated 21st November 1827 and 20th July 1828, containing lists of the female children since preserved by the Jharejas of these Talookas; and I beg to observe that, from this sample of their faith in the observance of their engagements, I entertain great hopes that the horrible custom of destroying their female offspring will be, under the mild influence of the British Government, in a short period entirely abandoned in this quarter.

I have the honour to be, &c.
(Signed) W. Miles, Lieutenant Colonel,
Political Agent.

Translate of Notes received from the Karkoon stationed at Santulpoor Chorar, containing Lists of Female Children preserved by the Jharejas of that Talooka, in conformity to the Engagement entered into by the Chiefs on the 3rd March 1827, *dated* 18*th August* 1827 *and* 2*nd August* 1828; *also Translate of Notes received from the Karkoon at Charchate, dated* 21*st November* 1827 *and* 20*th July* 1828.

At the Town of Santulpoor.

Jhareja Nathajee Raisinghanee, a daughter, born 27th July 1827, named Adibaee, now living.

Jhareja Kesurjee, a daughter, born 13th March 1828, named Majceba, now living.

Jhareja Arjoonjee, a daughter, born 10th June 1828, named Adiba, now living.

Jhareja Pryangjee, a daughter, born 6th June 1828, named Moteeba, now living.

At the Village of Purr.

Jhareja Dujoojee, a daughter, born 17th August 1827, named Bajeeba, now living.

Jhareja Anund Sing, a daughter, born 1st June 1828, named Adiba, now living.

At the Village of Babra.

Jhareja Kesurjee, a daughter, born 28th May 1827, named Heemjeeba, now living.

Jhareja Runajee, a daughter, born 9th January 1828, named Jejeeba, now living.

Jhareja Dujoojee, a daughter, born 23rd January 1828, named Rujbaee, now living.

Jhareja Dadajee, a daughter, born 19th June 1828, named Deobaee, now living.

At the Village of Charunka.

Jhareja Muloojee, a daughter, born 21st April 1827, and named Bairaj, now living.

At the Village of Sonetee.

Thakoor Jhareja, a daughter, born 21st November 1827, not named at that period, now living.

At the Village of Limbonee.

Jhareja Maunjee, a daughter, born 20th July 1828, now living.

(True translates)

(Signed) W. Miles, Lieutenant Colonel,
Political Agent.

From J. Bax, Esq., Secretary to Government,

To the Resident at Baroda.

Dated 9*th September* 1828.

Sir,—I am directed to acknowledge the receipt of your letter dated the 21st ultimo, transmitting copy of one from the Political Agent at Palhunpoor, showing the happy results of his humane endeavours to abolish Female Infanticide, and to express the sincere satisfaction of the Governor in Council with Lieutenant Colonel Miles's proceedings in this most laudable object.

I have the honour to be, &c.

(Signed) J. Bax,
Secretary to Government.

Bombay Castle, 9*th September* 1828.

From D. A. Blane, Esq., Assistant Political Agent, Kattywar,
To W. Newnham, Esq., Chief Secretary to Government, Bombay.

Dated 31*st July* 1828.

Sir,—I have the honour to reply to your letter of the 6th March 1827,* requiring information respecting the measures adopted for checking Female Infanticide in Kattywar since Major Barnewall's last report.

The difficulties opposed to the detection of the crime are so great that a clear case of conviction can hardly be supposed, and punishment, therefore, should be resorted to with great caution. No grounds of suspicion against individuals have, however, come to notice.

Our chief reliance must, in the present state of society and Government in Kattywar, be placed in measures of persuasion and encouragement, and these continue to be unremittingly persevered in.

An Infanticide Fund has been formed, according to the instructions of Government, and presents have been distributed to some of those who have preserved their female children. It was intended that each individual known to have a daughter living should receive some mark of the approbation of Government, and they were accordingly invited to Rajkot for that purpose by the late Acting Political Agent. A few only attended, but all those who came received presents according to their rank. An account of this Fund is herewith enclosed.

A census of the Jhareja females in the Nowanuggur Talooka, which was made last year, enumerates 171 individuals, which is an increase of 95 on the number shown in the statement which accompanied Major Barnewall's report. Referring, however, to the ages specified in this census, it appears that the increase now exhibited must be partly owing to omissions on the former inquiry; but if there be any inaccuracy on this head, there is not, I imagine, the slightest doubt that the total is correct, and that there are at least that number of Jhareja females now alive in the Nowanuggur districts.

An equally favourable result will, I doubt not, be exhibited when a census shall have been made of the other Talookas.

Without, therefore, over-estimating the success which we have hitherto obtained, much has unquestionably been effected towards determining this horrid and unnatural practice.

The chief motive with the Jharejas to the commission of Infanticide is the pride which leads them to consider the other tribes of Rajpoots unworthy of receiving their daughters in marriage; and as no Rajpoot can marry a female of his own tribe, they prefer putting them to death to the prospect of the dishonour which is likely to result from their living in a single state.

Laka Fullanee, the most powerful sovereign of their race, who ruled over Kutch and Sind, is said to have sent two Brahmins to find an appropriate

* Vide page 431 of this Selection.

match for his daughters, but they returned without being able to discover any one of equal rank; and as he was unwilling to marry them to an inferior, the Brahmins recommended that they should not be allowed to live. They were accordingly put to death, and the example being thus sanctioned, the Jharejas have since destroyed their female children immediately at their birth.

The expense of marrying their daughters might operate with the poorer Jharejas, but the preservation of a female was equally unknown in the most wealthy families.

Amongst the other Rajpoots, equality of rank and wealth is the chief consideration in contracting marriages; and the Jhareja females who have been preserved since the engagements entered into with Colonel Walker have been given in marriage according to this rule.

As the example of the principal Talookdars in sanctioning this practice may be expected to have great influence in diminishing the crime, it is highly gratifying to observe that in each of the large Talookas either the Chief himself or one of his nearest Bhyad have joined in establishing it by the preservation and marriage of their daughters.

The principal Jhareja Talookas are Nowanuggur, Gondul, Rajkot, Moorvee, and Dherol.

In Nowanuggur, the Jam's own brother has a daughter, who is betrothed to the son of the Rana of Poorbunder, the head of the Jetwa Rajpoots.

In Gondul, the present Chief's late brother, who preceded him on the Gadee, had a daughter, who is married to the son of the Raja of Drangdra, the head of the Jhalla Rajpoots.

In Rajkot, the late Chief, father of the present Thakoor, had a daughter, who is also married to the son of the Raja of Drangdra.

In Moorvee, the present Chief has a daughter, who is married to the son of the Raja of Wankaneer, a Jhalla Rajpoot.

In Dherol, several distant relations of the Chief have married daughters, but none of his own family have yet concurred in setting an example to his subjects.

When the prejudice with regard to marriage shall have been fully overcome, it may, I think, be anticipated that the Jharejas will adopt the same views respecting the expense of the celebration, &c. as the other tribes of Rajpoots, with whom they have now become more intimately connected. In the census above noticed, 68 out of 171 appear to be married or betrothed. Of the remainder, the greater part are of tender years, but a few have exceeded the age beyond which they should not remain single, and in such instances, if poverty be the cause, assistance judiciously afforded might have a beneficial effect.

The Rajpoots, in general, are said to be guilty of the crime of Female Infanticide, but in any other tribe except the Jhareja it is, I believe, of very rare occurrence, and is not admitted to exist in Kattywar.

I have the honour to be, &c.

(Signed) D. A. Blane,

Kattywar Pol. Agent's Office, Rajkot, 31*st July* 1828. Assist. Pol. Agent.

From J. Bax, Esq., Secretary to Government, Bombay,
To the Acting Political Agent, Kattywar.

Dated 9*th September* 1828.

Sir,—I am directed to acknowledge the receipt of your despatch dated the 31st July last, on the progress of the measures adopted for checking Female Infanticide in Kattywar, together with an account of the Infanticide Fund, and to express the entire assurance of the Governor in Council that your unremitted attention will continue to be directed to the very important object of checking the horrid practice of Infanticide.

Although the progress hitherto made has not been so marked and effectual as could be wished, yet it has been sufficient to encourage every hope that, in the course of time, every wish will be fully obtained.

I have the honour to be, &c.

(Signed) J. Bax,
Secretary to Government.

Bombay Castle, 9*th September* 1828.

From D. A. Blane, Esq., Acting Political Agent, Kattywar,
To W. Newnham, Esq., Chief Secretary to Government, Bombay.

Dated 11*th July* 1829.

Sir,—I have the honour to forward a report from my late First Assistant, Mr. Langford, respecting the progress of our endeavours for the suppression of Infanticide in the Dherol Talooka, and trust the Honorable the Governor in Council will approve of his having distributed presents as therein detailed.

I beg leave, at the same time, to acquaint you that the Thakoor of Moorvee has expressed himself to have been highly gratified by the distinction which has been shown him in consideration of his father Jehajee having been the first to set the example to the Jharejas of preserving their daughters, and he observes on this head, that to do so being a "Dhurm no kam" (a sacred duty), there will be no remissness on his part in fulfilling it.

I have the honour to be, &c.

(Signed) D. A. Blane,
Acting Political Agent.

Pol. Agent's Office, Rajkot, 11*th July* 1829.

From J. W. Langford, Esq., Assistant Political Agent, Kattywar,
To D. A. Blane, Esq., Acting Political Agent, Kattywar.

Dated Moorvee, 12*th April* 1829.

Sir,—During the time I was at Dherol, I had an opportunity of distributing some of the presents sent by the Government some time since for the purpose of being given to those Jharejas who had set the good example to their caste of

saving their daughters from the inhuman custom of Infanticide, and I trust my having done so will meet your approbation.

The names of these individuals I do myself the honour to annex, and it will be gratifying to Government to know that several daughters have been saved in this small Talooka since you last reported regarding it in June.

Not having sufficient presents with me at the time to distribute to all the Jharejas that had daughters at this place, I expressly told those who did not get them that their claim should be remembered at some future time, or on application at Rajkot.

When it is considered that in this petty State, which does not contain more than twenty-five or thirty inhabited villages, there are no less than seventy-one Jhareja females at present in existence, a number nearly equal to what the total was in the peninsula a few years since, I humbly conceive it will be apparent to Government that the efforts of late made towards the abolition of Infanticide have been attended with considerable success.

I trust I shall be excused in bringing the case of Boput Sing, the Raja of Dherol, to their notice. He has been for some years a strong advocate for the suppression of this revolting crime, and has himself had two daughters; but as they are neither at present living, I did not consider myself authorised in making him a present suitable to his rank without an order from Government.

He is now in particularly embarrassed circumstances, owing to the poverty of his Talooka, most of the Bhyad villages for whose tribute he is answerable being depopulated, and either a present or some small deduction from our demands on him, given expressly in consideration of the good example he has set, may, I think, have a considerable effect as an inducement to the other Jhareja Talookdars to a similar exertion in putting a stop to this barbarous custom.

I have the honour to be, &c.

(Signed) J. W. LANGFORD,
Assistant Political Agent.

Moorvee, 12th April 1829.

Names of those Jharejas of the Dherol Bhyad who had Presents made them by Mr. LANGFORD, *on account of their having saved Daughters.*

Name of Jhareja.	Name of his Village.	Amount of Present.	When given.
Beesajee	Rozeea	A Pugree & Checla	23rd March 1829.
Babajee	Sunoosura	Ditto	Ditto.
Mukajee	Nuttoo Wudla	Ditto	Ditto.
Jewanjee	Rozeea	Ditto	Ditto.
Samutsungjee	Eetala	Ditto	Ditto.
Kayrajee	Wunpuree	Ditto	Ditto.
Ramsingjee	Ditto	Ditto	Ditto.
Wuktajee	Kejeriou	Ditto	Ditto.
Deysuljee	Mujoota	Ditto	Ditto.
Noongunjee	Ditto	Ditto	Ditto.

Names of the Jhareja Bhyad of Dherol Talooka; their Daughters' Names; and where resident.

No.	Name of Daughter.	Father's Name.	Of what Village.	Remarks.
1	Roopalibaee....	Jehajee....	Boregodee.	
2	Baeeba........	Hallajee ..	Ditto.	
3	Mojeba.	Bhyjee....	Ditto.	
4	Mojeba........	Jessajee ..	Ditto	This person has a daughter about a year old.
5	......	Kurunjee..	Ditto	This person has a daughter likewise, lately born.
6	......	Runmuljee .	Ditto	Ditto ditto.
7	......	Rewajee ..	Ditto	Ditto ditto.
8	......	Hubbajee..	Ditto	Ditto ditto.
9	Baeejee	Nagjee....	Radur	Three years old.
10	Roopaliba Mugjeeba	Sungajee ..	Ditto.	
11	Roopaliba......	Verajee....	Eetala.	
12	......	Nuthoojee..	Kakrabella	This person has a daughter a year old, living in her mother's village of Kakrabella, of the Jam, near Dherol.
13	......	Dajdajee ..	Kokra.	
14	Baeejeeba......	Khandajee .	Ditto.	
15	Jejeeba........	Wagjee....	Chullo.	
16	......	Kurunjee..	Ditto	This person's daughter is married to Jhalla Rugajee's son, of Kimeote.
17	......	Bhyjee....	Ditto.	
18	Pooleeba	Mooloojee..	Dhungurro.	
19	......	Ditto ..	Ditto	Very young.
20	......	Teejbhoy..	Ditto.	
21	Roopalibaee....	Khengarjee.	Manpoor.	
22	Baeejeeba......	Jeejee	Rajpoor.	
23	Dugooba	Moorjee ..	Seala.	
24	......	Ditto ..	Ditto	Very young.
25	Keysamba	Mooloojee..	Ditto.	
26	......	Dossajee ..	Ditto.	
27	Joeba	Nuthoojee..	Ditto.	
28	Roopaliba	Bawajee ..	Ditto.	
29	Bajeeba.......	Jehajee....	Ditto.	
30	Vuruba........	Nuthoojee..	Seala.	
31	Naneeba	Oonurjee..	Ditto.	
32	......	Ditto ..	Ditto	Married to Jhalla Umrajee's son, of Drappa.
33	Jeetuba	Dossajee ..	Ditto.	
34	Moongeba	Dullojee ..	Moto Wagodur.	
35	Hurjeeba......	Humojee..	Ditto.	
36	Roopaliba	Keysajee ..	Ditto.	
37	Moteeba	Roopajee..	Ditto ..	Married to one of the Drangdra Bhyad.

No.	Name of Daughter.	Father's Name.	Of what Village.	Remarks.
38	Majeeba	Mooloojee. .	Moto Wagodur.	
39	Deoba	Wunnajee. .	Ditto.	
40	Soojeeba	Soorajee ..	Ditto.	
41	Adiba	Sungajee ..	Ditto.	
42	Rambaee	Potajee....	Ditto.	
43	Bajeebaee......	Hotajee ..	Ditto	Married to Raizada Dadajee, of Dorajee.
44	Moteebaee	Dungajee ..	Suggateea.	
45	Wuktobaee	Hukojee ..	Ditto.	
46	Jejeeba........	Radajee ..	Ditto.	Married to Jhalla Wujobhoy, of Sirdharke.
47	Majeeba	Jessajee ..	Nana Wagodur.	
48	Moteeba	Bhanajee ..	Ditto.	
49	Baeeba........	Reevajee ..	Ditto	A year and a half old.
50	Baeeraj........	Sumsutsunjee	Eetala	Received a present from Mr. Langford.
51	Bhoonjeba	Mookajee. .	Nutto Wurdla..	Ditto ditto.
52	Baeeraj........	Deysuljee. .	Mujgoot	Married to Kooer Sudabha, son of Jessajee, of Drangdra.
53	Naneeba	Noongajee .	Ditto	Received a present from Mr. Langford.
54	Jejeeba........	Kaysajee ..	Wunpuree	Ditto ditto.
55	Bhoonjeba	Ramsanjee .	Ditto	Ditto ditto.
56	Roopaliba......	Wuktajee. .	Kejeriou	Ditto ditto.
57	......	Bawajee ..	Jaberou.	
58	Moteeba	Bugwanjee .	Rajpoor.	
59	.. ...	Rassajee ..	Ditto	Five years of age.
60	Moteeba	Beesajee ..	Rozeea........	Received a present from Mr. Langford.
61	......	Jewanjee ..	Ditto	Ditto ditto.
62	Moteeba	Moolajee ..	Ditto	Married to Jhalla Juttajee, of Padra.
63	Jejeeba........	Ditto ..	Kengar........	Ditto to Jhalla Baleeajee's son, of Keerwa.
64	Ladaba........	Babajee...	Sunoosura	Received a present from Mr. Langford.
65	Bownjeeba	Ditto ..	Ditto	Married to Jhalla Ladajee, of Kotaria.
66	Wuktoba......	Maylowjee .	Ditto.	
67	Bownjeeba	Ditto ..	Ditto	Married to the son of Sirirjee Mapjee, of Gondul.
68	Baeeba	Ditto ..	Ditto	Married to Jhalla Kengarjee's son, of Kurwar.
69	Oomarbaee	Jessajee ..	Guddroon Jaywoon.	
70	......	Hukajee ..	......	Two years old.
71	Baeejeeba......	Mayroojee .	Kungar	Married to Wuktajee, of Gondul.

[Copied from a statement made by the Raja and his Bhyad.]

(Signed) J. W. LANGFORD,
Assistant Political Agent.

From C. Norris, Esq., Acting Chief Secretary to Government, Bombay,
To the Acting Political Agent, Kattywar.

Dated 21*st July* 1829.

Sir,—I am directed to acknowledge the receipt of your letter dated the 11th July with copy of one from Mr. Langford, reporting the progress of our endeavours to suppress Infanticide in the Dherol Talooka.

The Governor in Council approves of the presents distributed to the Jharejas of this Talooka, in consequence of their exemplary conduct in abstaining from the practice of Infanticide, and desires that you will express to them the high satisfaction of Government at their attention to its wishes.

I have the honour to be, &c.
(Signed) C. Norris,
Acting Chief Secretary.

Bombay Castle, 21*st July* 1829.

From J. P. Willoughby, Esq., Political Agent in Kattywar,
To J. Williams, Esq., Political Commissioner for Guzerat.

Dated 24*th April* 1833.

Sir,—I have the honour to acknowledge the receipt of your letter dated the 14th of January last, and, with reference to the 2nd paragraph of the letter which accompanied it from the Chief Secretary to Government, to forward an account of the Infanticide Fund established for the preservation of the children of the Jharejas, which exhibits a balance on the 31st of December 1832, in favour of that institution, of Rs. 51,146-0-42¼.

2. The resources of this Fund are two-fold,—1*st*, fines imposed on the tributaries for misconduct, and for breaches of their engagements; 2*nd*, the Mohsulee collections. In the account* now transmitted, I have only deemed it necessary to show the aggregate amount collected under each head monthly from the first formation of the Fund in 1825 up to the end of 1832. Should it, however, be required, I can easily furnish the details from which the account has been compiled.

3. I lately called upon the Chiefs in whose territory the revolting crime of Infanticide prevailed, to send in registers of the number of the female children that are now living, in order to afford data for ascertaining how far the humane efforts of Government to abolish the inhuman practice has been attended with success.

4. I shall hereafter have the honour to submit these returns to Government, and at the same time propose a scale of distribution of the balance now available among those who have preserved their children, and whose poverty or other circumstances may render it expedient to confer upon them pecuniary aid or favour on the part of Government.

* Omitted from this Selection.

5. I annex a statement in the Guzerathee language of the receipts and disbursements of the Fund, for the information, according to agreement, of His Highness the Gaekwar.

I have the honour to be, &c.

(Signed) J. P. Willoughby,

Kattywar Pol. Agent's Office, Rajkot, 24th April 1833. Political Agent.

From J. P. Willoughby, Esq., Political Agent, Kattywar,

To C. Norris, Esq., Chief Secretary to Government, Bombay.

Dated 24th September 1834.

Sir,—With reference to my letter dated the 24th of April 1833, I have now the honour to submit a few observations upon the interesting subject of Female Infanticide, which has engaged my constant and sedulous attention ever since my return from the performance of a special duty at Ahmedabad.

2. In my letter of the 24th of December last, I explained that the delay which has occurred in transmitting this report originated in the difficulty experienced in obtaining registers showing the number of Jhareja females who have been preserved. These could only be procured from the Chiefs themselves; and being strongly impressed with the conviction that we must principally rely on persuasion and encouragement for the entire suppression of the dreadful crime of Infanticide, I felt unwilling to resort to any kind of compulsion in obtaining the returns. My patience has been ultimately rewarded, and it is now in my power to furnish the most complete, and at the same time, I believe, the most accurate census of the sons and daughters of the Jhareja tribe that has ever yet been made.

3. It is my intention to divide my present report into three separate heads: in the first, I shall take a brief retrospect of the measures adopted for the suppression of Infanticide, and the degree of success which appears to have resulted from them during the agency of my predecessors; in the second, I shall analyse and remark upon the census now transmitted; in the third, I shall make such observations and suggestions upon the proceedings which appear to me called for and expedient, with the view of ensuring a more rigid enforcement of Colonel Walker's arrangements for the suppression of the crime, and of evincing the deep and lively interest which the British Government must ever feel in securing that systematic Infanticide, the grossest stain that ever disgraced humanity, shall be entirely suppressed.

4. The attention of the British Government to the prevalence of Infanticide in Kattywar was first excited in 1805-06, by the late Colonel Walker, Resident at Baroda; and to him, as the author of the judicious measures then adopted for its suppression, and to the Honorable Jonathan Duncan, Governor at the time of Bombay, is the chief praise due for having laid the foundation of the abolition of so revolting a crime. The success of those measures was

not so complete as the sanguine anticipated, or so immediate as all desired. It was not to be expected that a whole tribe would at once relinquish a custom in which, however barbarous, they rather prided themselves, instead of regarding it as an indelible stain on their character. This want of success, however, is no reproach to the eminent public servant above alluded to. Whoever peruses his able and interesting report on Infanticide, dated in March 1808,* must acknowledge that his zeal and philanthropy were fully equalled by the talent and sagacity with which he finally attained his object. Ardently as he looked forward to its accomplishment, and conscious, perhaps, of the immortality which success would confer on his memory, he turned neither to the right hand nor to the left, but, declining to enter into any compromise, insisted that the Chiefs of the Jhareja tribe should agree unconditionally, and ultimately succeeded in prevailing upon them to consent voluntarily to abandon a practice abhorrent to man, and opposed to the dictates of reason and religion. In the end, he overcame every difficulty, and when all the other important services he performed for the State have been forgotten, the name of "ALEXANDER WALKER" will be revered and hallowed, as the saviour of a numerous race of helpless innocents, and as the person who succeeded in rekindling the parental tie (the strongest that pervades creation) among a whole tribe, from whose breasts it had for many generations been rooted out by pride, avarice, and some of the worst feelings that enter the heart of man. The partial failure of the plans adopted for the extinction of Infanticide is principally to be attributed to the almost unsurmountable difficulty which exists against detection, without the establishment of a system of espionage and inquisition over the domestic affairs of the Jharejas, to which (when the peculiar notions they, in common with all Rajpoots, entertain respecting the privacy in which the female branches of their families should be kept are considered) they never could be expected to submit. So great is this difficulty, that notwithstanding the fact of the continuance of Infanticide is placed beyond doubt by the extreme disproportion existing between the number of male and female Jharejas, I can only trace on the records of this office, during a period of twenty-five years, one instance where investigation and punishment has followed an infraction of Colonel Walker's settlements. Still, however, it is gratifying to reflect that a considerable degree of success has resulted from Colonel Walker's measures. Previous to the renunciation of Infanticide by the Jhareja Chiefs of Kattywar, only five instances were known where parental feeling had overcome the general custom of the tribe. This fact is stated in the report of March 1808, and on the 16th December of that year, Colonel Walker forwarded a return, showing that during the short period intervening, twenty-five daughters had been preserved; and on the 25th of the same month, another return, showing that the number had increased to thirty-two. This flattering prospect, no doubt, excited expectations, both in Europe and in this country, which,

* Vide pages 322 to 378 of this Selection.

unhappily, were doomed to be disappointed. In 1812, Major Carnac tried the experiment of stationing Mehtas at the principal Jhareja towns, for the purpose of communicating the "birth, preservation, or murder of female children"; but the jealousy with which they were looked upon rendered their exertions nearly abortive, and they were withdrawn. In the same year, the Jam of Nowanuggur was fined Rs. 5,000 for general inattention to the engagement he had entered into in 1808,* that the practice of Infanticide should be discontinued within his jurisdiction; and on this occasion this Chief was required to renew that engagement. In September 1817, Major Carnac reported that "his expectations, and those of the Honorable Court of Directors," in regard to the suppression of the crime, had not been fulfilled; and this melancholy fact was placed beyond doubt in the succeeding year, by a return† obtained from his Assistant, Captain Ballantine, then stationed in Kattywar, showing that, from December 1808 to June 1817, the number of females preserved had only increased from 32 to 63. The subject does not appear to have again engaged particular attention, or to have been reported upon, until 1824. In this year, the Political Agent, Major Barnewall, forwarded a return, showing that from June 1817 to July 1824 the number had increased from 63 to 266, of whom 25 were married, 194 unmarried, and 47 had died a natural death. These results indicated, that although the horrible practice might be somewhat subdued, it was still far from relinquished. In 1825, the "Infanticide Fund" was established. This is composed of all fines under Rs. 20,000 imposed upon the tributaries for breaches of the peace or other misconduct, and of realisations under the head of Mohsulce. The British Government first set the example; His Highness the Guicowar being subsequently induced to consent that all fines imposed on his tributaries should be similarly appropriated. From this source, occasional remissions of tribute, presents to the Chiefs, and pecuniary assistance on the marriage of their daughters, have been granted to those who have practically renounced the custom; and another mode of testifying approbation to those who have preserved their daughters is by postponing the payment of the tribute to suit their convenience. In July 1828, Mr. Blane obtained a register of Jhareja females then alive in the territory of the Jam of Nowanuggur. This showed them to amount in number to 171,‡ of whom 68 were married and 103 unmarried. According to the return of 1824, the number was only 76. Mr. Blane's register, therefore, exhibited an increase of 95; but from the age of some of the persons enrolled in the latter, the Agent observed that part of this excess originated in omissions in the return of 1824. At the beginning of 1829, Jehajee, the Chief of Moorvee, who was first prevailed upon by Colonel Walker to renounce Infanticide, died, and presents were made by Government to his successor of the value of Rs. 20,000; and the Agent was

* Vide pages 378 and 379 of this Selection.
† Vide pages 388 to 393 of ditto.
‡ Vide pages 434 and 435 of ditto.

instructed to "announce in the most public manner this departure from usage in honour of the memory of one who, by his conduct in being the first to renounce a shocking custom, entitled himself to the gratitude of the Government by whom his family is protected." A distinction of this kind was calculated to produce a good effect throughout the province generally, and was appreciated by the Chief upon whom it was conferred, and called forth from him a promise that there should be no remissions on his part in the performance of a sacred duty ("Dhurm no kam"). In July 1829,* Mr. Blane forwarded a return, framed by his Assistant, Mr. Langford, of the number of females preserved in the district of Dherol. They were 71 in number, and exceeded by 20 the census of this district for 1824. On this occasion, presents to some value were distributed among the Jharejas, and the Agent was instructed to inform them of the high satisfaction which Government had derived from their exemplary conduct in adhering to their engagements. The returns from Nowanuggur and Dherol afford satisfactory evidence, that in those districts the humane efforts of Government to subdue the practice of Infanticide were becoming more successful; but as no census was obtained from the other Jhareja districts, no data exist for ascertaining the actual increase in the number of lives preserved, either from 1824 to 1829, or from 1829 up to the present period. The above summary will, perhaps, aid superior authority in determining how far our measures for the extinction of Infanticide have been crowned with success. I have diligently searched the records of my office, and it embraces the principal facts they contain likely to illustrate the subject; but it is requisite to remark that some of the earlier proceedings of my predecessors may be omitted in consequence of the records prior to Major Barnewall's agency being in an imperfect condition.

5. I now proceed to the second head of my letter, or to analyse and remark upon the census herewith transmitted, of the number of Jhareja females who are either now alive, or who have died a natural death. These are drawn out in a new, and, I think, improved form, a separate return having been obtained from each Jhareja district. In order, moreover, to afford data whereon to found a judgment how far the engagements are maintained, by a comparison of the number of Jharejas of both sexes, a return of male Jharejas of and under the age of twenty has been included in a separate column. In the course of my investigations, various improvements in this return have suggested themselves, and some measures appeared called for to ensure as much as possible the accuracy of future returns, but these will be more appropriately noticed under the third head of my report. In regard to the accuracy of the present census, I am unable to assert that such has been completely attained. I have reason to hope, however, that its general accuracy may be depended upon, though it is very likely errors may exist, and more especially in regard to the ages assigned, on which point the ideas of the Natives of India are extremely loose and unsatisfactory. The returns were procured by circulars (in some cases several times repeated) issued to the Chiefs themselves; but in several instances I subse-

* Vide pages 436 to 439 of this Selection.

quently tested their accuracy and fidelity, by sending persons privately to ascertain from personal observation whether they truly represented the number of males and females of the Jhareja tribe now alive; and I am gratified to report that in no case was any discrepancy detected, except in regard to the age and names of some of the parties, and in one or two instances the number of males being underrated. The returns are twenty-eight in number, and the following is an abstract of the results they exhibit :—

No.	Districts.	Males of and under 20.	Females. Married.	Betrothed.	Unbetrothed.	Deceased.	Total.	Excess of Males.	Excess of Females.	Remarks.
1	Nowanuggur	613	86	77	178	39	380	233	..	This return has been partially tested, and found correct.
2	Dherol	208	11	..	73	9	93	115	..	This return has been tested, and found generally correct. Additions and alterations are inserted in a supplementary return.
3	Gondul Dhorajee..	86	18	6	20	1	45	41	..	An investigation was instituted by the Agent, which pro ed these returns t be correct.
4	Moorvee	61	3	3	1	7	14	47	..	
5	Rajkot	15	2	..	1	5	8	7	..	
6	Drappa..........	67	1	..	9	4	14	53	..	
7	Veerpoor Khurerec.	52	2	4	4	..	10	42	..	
8	Mooleeladeree ..	63	..	1	13	3	17	46	..	Ditto ditto.
9	Seesang Chandlee..	37	3	..	10	2	15	22	..	
10	Satodur Wawree ..	38	6	5	13	8	32	6	..	A Mehta of the Agent ascertained this return was correct.
11	Kotra Nyajee	24	..	1	1	..	2	22	..	
12	Keesura	12	3	2	11	1	17	..	5	
13	Rajpoora	30	..	..	2	3	5	25	..	Ditto ditto.
14	Jhallia	28	5	1	5	2	13	15	..	
15	Mallia	16	..	2	2	1	5	11	..	
16	Lodeeka	9	..	..	2	..	2	7	..	
17	Mengnee	6	..	1	5	..	6	..	..	A Mehta was sent to these Talookas, and ascertained the returns were correct.
18	Paal	5	..	..	1	2	3	2	..	
19	Bharwa	18	..	1	1	1	3	15	..	
20	Veerwa..........	2	..	..	..	..	..	2	..	
21	Kotaria	3	..	..	1	1	2	1	..	Ditto ditto.
22	Shapoor	3	..	..	..	..	..	3	..	
23	Wudalee	8	..	..	1	..	1	7	..	
24	Kotara Sanganee..	3	..	..	1	1	2	1	..	
25	Kaksiallee	4	..	1	1	..	2	2	..	
26	Mowa	2	..	..	1	..	1	1	..	Ditto ditto.
27	Gowreedur	5	..	..	..	2	2	3	..	
28	Gutka	4	..	..	1	1	2	2	..	
	Total....	1422	140	105	358	93	696	731	5	

The present census, therefore, exhibits the undermentioned results :—

The number of males of and under the age of twenty is 1,422
The number of females of all ages known to have been preserved is .. 696

Excess of males, therefore, is.. 726

Of the females, 140 are married, 105 betrothed, 358 unbetrothed, and 93 are stated to have died a natural death.

In regard to this return, however, it is requisite to observe that an omission has occurred in not ascertaining the number of male Jharejas who have died: an allowance on this account is therefore necessary, otherwise the inference drawn from the comparative returns of each sex will be more favourable than correct. To rectify this omission, it will be sufficient to presume that a proportionate number of casualties have taken place among the males as in the other sex; and in this case the number of deaths which may probably have occurred among the male Jharejas born during the last twenty years will be as follows:—

696 — 93 = 603 : 93 :: 1,422 gives 219¼.

The above results, while they afford a must cheering prospect of ultimate success, if proper care and precautions are taken to ensure that the Jharejas adhere to their engagements, they at the same time establish beyond doubt the melancholy fact that the dreadful crime of Infanticide has never been completely subdued. The number of females alive in 1824, according to Major Barnewall's returns, was only 219; the number now alive is 603; but notwithstanding this great and gratifying increase during the last ten years, the continuance of the unnatural crime is established by the disparity which is still apparent between the number of males and females.

6. I am, however, able to place the progressive increase of the number of females rescued from destruction in a more striking and satisfactory point of view, by the following further analysis of the census herewith transmitted, since it shows that there are—

Males.	Females.	Males.	Females.
67 of the age of 20..	15 of the age of 20	41 of the age of 9..	30 of the age of 9
2 ditto 19..	4 ditto 19	96 ditto 8..	34 ditto 8
26 ditto 18..	11 ditto 18	76 ditto 7..	43 ditto 7
24 ditto 17..	9 ditto 17	93 ditto 6..	36 ditto 6
41 ditto 16..	29 ditto 16	89 ditto 5..	53 ditto 5
59 ditto 15..	27 ditto 15	118 ditto 4..	40 ditto 4
42 ditto 14..	15 ditto 14	108 ditto 3..	35 ditto 3
48 ditto 13..	21 ditto 13	103 ditto 2..	46 ditto 2
83 ditto 12..	26 ditto 12	130 ditto 1..	44 ditto 1
32 ditto 11..	13 ditto 11	19 age not specified.	7 age not specified.
125 ditto 10..	33 ditto 10		

The total number of females now alive is 603, whereas the number shown in the above table is only 571; the difference consists of females above the

age of twenty, not included in the second analysis: it follows, therefore, that of the females now alive, 68 were born during the first five years comprehended in the table, 102 during the second, 176 during the third, and 225 during the last five years of the period.

7. It will be observed that the return shows that 93 deaths occurred among the number of females preserved. An analysis of this column will also exhibit results far from unsatisfactory; and in many cases the diseases of which they died are specified, and will be found to be of that description to which infancy is peculiarly liable, such as small-pox, measles, convulsions and fever. Among the casualties,—

1	occurred at the age of	25	1	occurred at the age of	6
2	ditto	24	6	ditto	5
3	ditto	20	1	ditto	4
1	ditto	17	5	ditto	3
.	ditto	16	7	ditto	2
1	ditto	15	1	ditto	18 months.
1	ditto	14	3	ditto	12 „
1	ditto	12	1	ditto	9 „
1	ditto	11	1	ditto	8 „
4	ditto	10	8	ditto	3 „ & under.
3	ditto	9	1	ditto	Still-born.
5	ditto	7	35	age not specified.	

The above table, therefore, proves that Colonel Walker's settlements were at all events adhered to in 57 cases of the number of casualties, and the only doubt which exists applies to the remainder, where the age at which the casualty occurred is not inserted; an omission which, I hope, may be attributed to the carelessness of some of the parties by whom the returns were furnished.

8. There is still another point of view in which the present census is to be regarded with the highest satisfaction. The Government of 1817 justly remarked, that the continuance of Infanticide in Kattywar was placed beyond doubt by the simple fact that no instance had occurred of a Jhareja having saved more than one daughter. The present return shows,—

Two instances of Jharejas having four daughters alive.

Thirteen instances of Jharejas having three daughters alive.

Eighty instances of Jharejas having two daughters alive.

9. The only other point to be noticed as matter for congratulation is, that almost in every Jhareja Talooka, either the Chief himself, or one or more of his relations, have set the example of preserving their daughters, some of whom are alive, and have intermarried into the families of the other Rajpoot tribes of this province. The moral effect likely to result from this happy circumstance can scarcely be estimated, and cannot fail to promote in the highest degree the success of our exertions towards the full and complete extinction of the crime.

10. Taken in detail, the petty Talooka of Keesura, situated only a few miles from Rajkot, stands pre-eminent. Here the dreadful crime must have been completely subdued, there being actually an excess of females over the males. In the petty Talooka of Mengnee, the number of each sex is exactly equal; and in that of Satodur Wawree there are 38 males and 32 females, of whom 24 are alive. These results were so gratifying that I sent persons into these districts, who ascertained that they were quite correct, except in the case of Satodur Wawree, where six males and two females had been born subsequent to the furnishing of the return; the requisite alteration has, therefore, been made in the original register.

11. In all the other districts, the number of males greatly preponderates over the number of females; and in those noted below the excess is so great as of necessity to lead to the conclusion that the shocking practice still prevails in them to a considerable extent:—

Talookas.	Males alive.	Females alive.	Excess of Males.
Drappa	67	10	57
Moorvee..............	61	7	54
Veerpoor Khureree......	52	10	42
Mooleeladeree..........	63	14	49
Seesang Chandlee	37	13	24
Kotra Nyajee	24	2	22
Jhallia	28	11	17
Rajpoora..............	30	2	28
Wudalee	8	1	7
Rajkot	15	3	12

It is mortifying to observe that the Talooka of Moorvee, from its position in the above table, has not benefited by the example set by its Chief twenty-five years ago, in being the first to renounce Infanticide. The return of the district of Rajkot, the head quarters of this Agency, and, therefore, more immediately under the surveillance of the Agent, is far from satisfactory. Whether this arises from accidental causes cannot be ascertained; but the fact that in fifteen years the number of males alive has only been increased by one, is calculated to give rise to great suspicion that Colonel Walker's measures for the suppression of the crime have not been observed in this district. It is due, however, to the Chief himself, to state that he preserved two daughters, although both died between the age of eight and nine months. When one of his daughters, moreover, was dangerously ill with fever, he evinced a desire to avoid the imputation of not having acted up to his engagement, by apprising me of her illness, and requesting that the medical officer attached to the Agency would attend her. When this application was made, the infant was past recovery; but notwithstanding this, I think that the Chief

sending a message to me at all showed a disposition, on his part, to wish it to be understood that he was anxious to preserve his daughters.

12. I now come to the third and last head of my letter, or to suggest measures which seem to be calculated to secure, for the future, the entire extinction of Infanticide, and to impress upon the Jharejas in particular, and the community in general, the lively interest felt by the British Government, and its fixed determination to accomplish this humane object.

13. In the first place, I would suggest that immediate measures be taken to obtain a full and complete census of the Jhareja population of this province. The great importance of possessing information of this kind never appears to have attracted attention; but without it no data can exist for computing according to the generally received rules of population, the number of Jhareja females which are born, and thence deducing, with reference to the number actually preserved, how far existing engagements are observed by the tribe. I have myself much felt the want of this information, since the only estimate I can find on my records respecting the extent of the Jhareja population is contained in the 108th paragraph of Colonel Walker's report of March 1808, where, on the information of an intelligent Native, it is computed that there are 5,390 families in Hallar and Muchoo Kanta, divided into twenty-two separate branches; and Major Carnac, in his letter of the 16th of September, estimates the number of families at 5,000. If these computations in any way approximate the truth, it is quite obvious that the present census of females preserved proves that the crime of Infanticide must still prevail to a large extent. I have also experienced considerable difficulty in estimating the number of victims annually sacrificed previous to Colonel Walker's arrangements, when the murderous custom was observed by the tribe generally. In the 109th paragraph of the report of March 1808, the annual Infanticides in Guzerat are estimated to have been 5,000, and those in Kutch at 30,000; but in the 113th paragraph they are, according to another estimate, stated to amount in the one case to between 1,000 and 1,100, and in the other to 2,000. Colonel Walker admits that these calculations were founded on hearsay evidence; but states it to be his opinion that whilst he deemed the first exaggerated, he considered the last underrated. For the credit of humanity, however, I am inclined to hope that even the lowest estimate was beyond the number of victims who annually perished; and in support of this belief, I beg to refer to a letter to Colonel Walker from Soonderjee Sewjee, dated the 13th of August 1805, in which the number of births among the Jharejas is stated to be between 500 and 600 annually. The writer does not even state whether the estimate includes both sexes; but, from his reply, Colonel Walker evidently understood that it only referred to females; and this was most probably intended.

14. I think, however, it will be satisfactory, not only to Government, but also to the home authorities, to set this question at rest; and therefore suggest that a general census of the tribe be now made, which will also be

attended with the beneficial effect of making every individual Jhareja acquainted with the feelings of the British Government on the subject of Infanticide. I do not anticipate that it will be necessary to incur any considerable expense in carrying this design into execution: all that I ask at present is for permission to entertain a Karkoon, to be expressly employed on this duty; and an English writer will ultimately be required to render the returns from the different districts into English. The Karkoon would be directed to visit every district; and I annex to this letter the form of the return in which the census should be embodied, specifying the number of families in each district; the names, ages, profession, and occupation of each member of the Jhareja tribe; and dividing the married from the unmarried members. The Chiefs of each district will be required to afford every aid in their power in framing these tables; and one great advantage which may very possibly ensue from a Karkoon being so employed is, perhaps, the discovery of some case of Infanticide for investigation; and it is scarcely necessary to observe that one instance of detection, followed by severe punishment, would contribute more to the extinction of the crime than any other measure that can be resorted to. The expense of this arrangement will be as follows; and the amount of it, if thought proper, might be defrayed from the Infanticide Fund:—

One Karkoon..Rs. 50, and Rs. 10 batta when actually absent from Rajkot.
One Peon 6
Stationery, &c.. 4

Total....Rs. 60 per mensem, or Rs. 720 per annum.

15. In the second place, I would propose that every Jhareja Chief should be required to furnish a half-yearly register of all marriages, betrothals, births, and deaths occurring among his tribe residing in his district: and that if he omits to do so, or furnishes a false return, that he should be severely fined. These registers should be considered due on the 1st of January and the 1st of July in each year, though for some time to come complete regularity cannot be expected, and want of it should be treated with some degree of indulgence. The Karkoon employed in taking the general census will be very useful in ensuring uniformity and regularity in framing these returns; but the great advantage of requiring them will be the constant reminiscence they will give to the Jharejas of their engagements, and of the resolution of the British Government to compel adherence to them.

16. In the third place, the Political Agent in this province should be directed to consider it to be his imperative duty (and I am sure he will at the same time regard it as the most gratifying he could be called upon to perform) to furnish an annual report, on the last day of each year, on the subject of Infanticide, accompanying the same with a register of all marriages, betrothals, births, and deaths that have occurred among the tribe within the year of report. This is no new suggestion on my part; for in the correspondence on my records, I find allusion made to instructions issued many years ago by the

Honorable Court of Directors, that in addition to such intermediate reports as might become necessary, one general statement should be submitted at the end of each year, showing how far the amended system had been acted on and observed, what deviations are known or suspected to have been made from its rules, and what measures pursued for their enforcement, with an estimate of the number of lives saved. These orders, from some cause, appear to have been overlooked or lost sight of; but, as was justly remarked by the Government of 1816, a report of the nature adverted to would convince the Jhareja Chiefs of the continued anxiety on the part of the British Government to enforce their engagements, and would lead to a spirit of inquiry, conducive to the fulfilment of them. Under this arrangement, my next report on this subject should be considered due on the 1st of January 1836.

17. In the fourth place, I beg to suggest the promulgation of a proclamation by Government throughout Kattywar, requiring the Jhareja Chiefs to enforce the observance of the Infanticide engagements within their respective jurisdictions, announcing the determined resolution of Government to suppress the crime, and noticing, either in terms of approbation or of condemnation, those Chiefs who, by the present census, are proved to have either adhered to or departed from their engagements. I take the liberty of submitting for approval a draft of the kind of proclamation I think might with advantage be issued, to which I would annex a copy of the renewed engagement entered into in 1812, by the Jam of Nowanuggur, for the abolition of the crime of Infanticide. If this measure be approved of, I beg further to suggest that 700 copies of the proclamation should be lithographed in Guzerathee, at the Presidency, and be forwarded to me for distribution throughout the province.

18. There is only one part of the proclamation which seems to me to require particular notice, viz. the promise it contains that rewards shall be granted to persons who may afford information leading to the detection and conviction of any one who may commit Infanticide. I find that almost all my predecessors have suggested this measure, but that the suggestion has never been acted upon. Major Carnac, in particular, pressed it upon the attention of Government, and proposed the following scale of rewards to informers, and of fines to be imposed in cases of conviction :—

Rewards.		Fines.	
1. An informer against the Jam .... Rs.	1,000	1. The Jam, if convicted.... Rs.	30,000
2. An informer against an inferior Raja............	500	2. An inferior Raja, if convicted	10,000
3. An informer against a near relation..............	250	3. Their near relations, if convicted	2,500
4. An informer against a poor Jhareja..............	100	4. A poor Jhareja,—as much as his means allowed without absolute ruin.	

In my draft of a proclamation I have adopted no scale, but merely intimate generally that informers will be recompensed in proportion to the rank of the person convicted; and, with the view of deterring persons from bringing forward false accusations, that such recompense will only be given in cases of conviction.

19. I am strongly of opinion that in such a sacred cause as that of the extinction of Infanticide, every practicable measure should be adopted calculated to ensure success; and rewards to informers appear to be one of them. It is quite true that information so obtained would be liable to suspicion, because it would most probably originate either in enmity or avarice. This to me, however, is not a sufficient reason why testimony so encouraged should be wholly rejected, although it is obvious that great caution and discretion will be required in making use of it. Under the system recently introduced into this province for the trial of offenders, the chances of any evils resulting from the adoption of such a measure will be greatly diminished; for I would propose that all persons accused of the commission of Infanticide should be tried by the High Court of Criminal Justice for Kattywar, except, perhaps, where the rank of the offender is such as to render it expedient that he should be dealt with according to the special instructions of Government. The Political Agent stationed in the province will institute the preliminary inquiries, and commit for trial; and the ultimate publicity of the proceedings would, under all circumstances, whether of acquittal or conviction, produce a most salutary effect throughout the country. The community in general certainly regard Infanticide as a crime of the deepest dye; but the experience of twenty-five years has amply proved, that if not stimulated in some mode to exertion, no one is likely to incur the obloquy, reproach, and enmity usually encountered by informers and accusers. Unless, therefore, this feeling can be overcome, we can never hope to see conviction follow one of a thousand instances of the perpetration of the crime. How is the fact to transpire, except upon the information of some one present when the infant was born, or even of some one engaged in the nefarious proceedings? From the secrecy with which the crime is perpetrated, and the consequent difficulty of discovery, the penal part of Colonel Walker's settlements has remained entirely a dead letter, and will ever continue so, unless persons can be induced to denounce those who commit the crime. I therefore think Government should recognise the principle I am advocating, being of opinion that, in the attainment of an object of such magnitude, we should not be particular in our inquiries respecting the motives of the agent through whose information a case of Infanticide is clearly established against any one. On the receipt of the lithographed proclamation, a copy should be sent to each tributary, with an admonitory letter, to aid, either directly or indirectly, in putting down a practice of such great enormity.

20. There is also another part of the proclamation which requires briefly to be alluded to. In noticing those districts where, from the great dispro-

portion of the sexes, it is manifest that the crime still prevails, I have intimated in general terms, that should this great disparity continue to be shown in future returns, the British Government will feel bound to take into consideration whether any relations can be maintained with those who prove themselves so utterly regardless of the first duties of mankind. I have endeavoured to word this part of the proclamation in such a manner as not to alarm the Chiefs of Kattywar generally, respecting their estates, but, at the same time, to convey an intimation to the Jhareja Chiefs, that the compact between them and Government is composed of mutual obligations, and that if they do not perform their part of the same, it is thereby rendered null and void. No one can be a stronger advocate than I am that existing relations with the Chiefs should be maintained; that we should be content with the tribute paid to former Governments, and allow them to enjoy their hereditary estates and privileges without molestation: should, however, it be established by the certain, though presumptive evidence to be obtained from returns of the nature now transmitted, that the crime of Infanticide still prevails in any particular district, I think, after the warning contained in the proposed proclamation, the Chief of that district should be severely fined; and that if this does not produce attention on his part to his engagement to suppress the crime, I think that an example should be made, and that he should be deprived of the sovereignty of his district. The case must be very glaring where I should propose such an extreme measure for adoption, and should only be resorted to when all other efforts directed to the accomplishment of the object in view have been tried and failed.

21. In the fifth place, I would propose that every Rajpoot in Kattywar should, in a circular letter from the Agent, be himself enjoined, and be requested to enjoin all Rajpoots subject to his authority, to make it a stipulation in every marriage contract of their daughters with Jharejas, that the issue of the union shall be preserved. In the 58th paragraph of his report of March 1808, Colonel Walker alludes to the apathy and indifference with which the abominable practice has always been regarded by the rest of the Rajpoot community, although, as that able and enlightened man remarked, the other Rajpoot tribes "possessed a simple and effectual remedy, by refusing to alliance their daughters to the Jharejas, unless on the condition of rearing their daughters." They, in fact, countenanced it by such alliances, by permitting their daughters to become the instruments of murdering their own offspring, and are stated to have viewed the practice with less abhorrence, from the increased facility it afforded of marrying their own daughters—that first of duties of the Hindoo parent. My present suggestion is therefore founded on the above remark. I do not think the circular would be generally attended to; but if ten—nay even if one victim were saved, the object in view would not to be entirely lost. At all events, the issue of such a circular would afford another striking proof of the intense anxiety felt by Government completely to suppress Infanticide; and this alone, in my opinion, renders it expedient.

22. In the sixth place, I beg to recommend that the following marks of approbation be extended to the Chiefs and inferior members of the Jhareja tribe who have adhered to their engagement to preserve their female issue; and that the expense incurred in making the same should be debited to the Infanticide Fund:—

1st.—To the Chief of Keesura, a remission from the amount of his annual tribute of 10 annas, or.... Rs.	1,000	0	0
2nd.—To ditto, a present of cloths of the value of......	100	0	0
3rd.—To the Chief of Mengnee, a remission from his annual tribute of 4 annas, or........................	921	0	0
4th.—To the Chiefs of Satodur Wawree, remissions from their annual tributes of 4 annas, or	395	12	0
5th.—To the two Jharejas who have preserved four daughters, a present to each of cloths, or in money of	300	0	0
6th.—To those who have preserved three daughters, a present of ditto, or in money each..............	150	0	0
7th.—To those who have preserved two daughters, a present, varying according to the circumstances of each, from Rs. 25 to	50	0	0

It is, I consider, a fortunate circumstance, that the Chiefs of Keesura and Mengnee petitioned for a remission from their tribute for the past year on account of the failure of the monsoon, but which, after inquiry into their resources, I declined to grant. There will, therefore, be no mistaking the real cause why such an indulgence is now extended to them. I should not, however, conceive it desirable that the whole of the above remissions should be paid direct to the Chiefs. They are undoubtedly entitled to the greater share, but the inferior Jharejas living under their authority, who have preserved a daughter, are entitled to a part. I shall therefore require from the Chiefs a statement of the amount of revenue paid last year to them by each of the inferior Jharejas, and pay to the latter a corresponding portion of the remissions, should Government be pleased to sanction them.

23. In the original draft of this report, I had suggested that a present should be made to the Jam of Nowanuggur on this occasion. The return from his districts shows 613 males and 380 females, which proves that Colonel Walker's arrangements have taken root in them to a very considerable and gratifying extent. On this account, and because I conceive it would be politic to conciliate this Chief as the acknowledged head of the Jhareja tribe in Kattywar, and to induce him cheerfully to co-operate in carrying into effect the humane efforts of Government, I thought that such a distinctive mark of approbation might conduce to success. The Jam, however, has not himself preserved a daughter, and during Major Barnewall's agency, he was strongly suspected (although he denied the charge) of having committed Infanticide. It has, moreover, been suggested to me by my Assistant, Captain Lang, whose

interest in the success of the measures for the suppression of the crime is as great as Government could desire, that such a present might induce the Jam and the other Jhareja Chiefs of rank to believe that the crime of Infanticide, as far as they were concerned, would not be very narrowly inquired into, provided they could show that a considerable number of females are preserved within their respective districts. I think that considerable weight attaches to this remark, and shall merely at present suggest, that when the proclamation is transmitted to the Jam, the satisfaction of Government be conveyed to him at the progress made in his districts in suppressing Infanticide, accompanied by urgent exhortations that he will adopt the strictest measures to ensure its complete extinction.

24. Such are the measures which, after a long and deep meditation on the subject, I presume to propose for the consideration of Government; and I beg to state that they are considered by Natives of the province, competent to form a correct judgment, calculated to give increased efficiency to the measures adopted by Colonel Walker for the suppression of this terrible crime. It is scarcely necessary, I hope, to state that I feel as every man, and more particularly every Christian should, most deeply interested in its complete abolition, or that I will strenuously exert myself to ensure success to whatever subsidiary measures may be directed to compel obedience on the part of the Jharejas to their engagements. Both Captain Lang and myself embrace every opportunity of speaking upon the subject with the detestation it merits, and of stimulating the tribe among which the custom prevails to abandon it, and thereby restore themselves to that scale among human beings which they forfeited from its prevalence among them. By unceasing endeavours to expose the enormity of the offence, and to show that it is at direct variance with the precepts inculcated by the religion of those who perpetrate it; by extending favour to those who renounce the practice; by promulgating the fixed resolution of Government to punish with the utmost severity those who still adhere to it; and from the success, partial as I fear it must be regarded, which has attended our efforts for its discontinuance, I am sanguine that, through the Divine blessing, complete success may be ultimately attained.

25. A report on the subject of Infanticide in Kattywar would be incomplete without a brief allusion to the prevalence of the same crime in the adjacent province of Kutch. It must be quite obvious, that if the crime is not suppressed in Kutch, the effect will be most inimical to its suppression in Kattywar, since the members of the tribe residing in each province are intimately connected with each other. It was doubtless under this impression that Colonel Walker entered into a correspondence, which does him the highest honour, with Futteh Mahomed Jemadar, the Regent of Kutch, in 1807-08, with the view of enlisting him in the cause of humanity. I have, of course, no means of ascertaining how far the crime has been subdued in Kutch; but from our intimate connection and powerful influence with that Government since 1819, it is by no means improbable that greater progress

has been made in that province than in this, and that if I were informed of the measures that may have been adopted there, some of them may be found to apply equally to the circumstances of Kattywar. The care and pains, also, which are reported to have been bestowed upon the education of the young prince recently elevated to the supreme authority in Kutch, cannot fail to facilitate the object in view; for I am convinced, that when the Chiefs of the tribe can be prevailed upon practically to renounce the custom, but little difficulty will then be experienced in inducing the inferior Jharejas to follow the example.

26. In conclusion, I annex to my report a statement of the Infanticide Fund on the 15th of September 1834:—

The balance due to the Fund on the 24th April 1833, the date of the last account, was				Rs.	51,146	1	8
Intermediate receipts have been........Rs.	31,781	3	6				
Ditto disbursements have been ..	1,000	0	0				
Surplus receipts are therefore..........					30,781	3	6
Balance due to the Fund on the 15th September 1834 ..				Rs.	81,927	5	2

27. In the 4th paragraph of my letter of the 24th April 1833 I expressed an intention to propose a scale of distribution of the Fund among those who had preserved their daughters, or whose poverty and other circumstances might render them deserving of favour or pecuniary aid from Government. The results of the present census, however, induce me to abandon this intention, because they lead me to anticipate many applications for assistance towards defraying the expense of marriages, for which we should be prepared. It is a creditable feeling among the Jharejas, and one which should be kept alive as much as possible, that it is not laudable to apply to Government for pecuniary assistance, and during 1833-34 only three applications were received. In two of these cases a donation of Rs. 400 was granted, and in the third, Rs. 200. I have no doubt that these grants will encourage other applicants to come forward, and as, of the number of female Jharejas now alive, as many as 463 are unmarried, I do not think the Fund should be trenched upon at present to a greater extent than is necessary to carry into effect the recommendations made in the 22nd paragraph of my report.

28. To avoid delay, I have taken the liberty of forwarding this communication direct to Government; but as soon as copies can be prepared, they will be forwarded for the information of the Political Commissioner for Guzerat.

I have the honour to be, &c.

(Signed) J. P. WILLOUGHBY,

Kattywar Pol. Agent's Office, Rajkot, 24th September 1834.* Political Agent.

* The enclosures to this report, being extremely voluminous, are omitted, with the exception of this Draft Proclamation.

Draft of a proposed Proclamation to be issued on the subject of Female Infanticide in Kattywar.

The British Government having recently had under consideration the prevalence of Female Infanticide in Western India, is pleased to declare it to be its fixed determination to put an end to so revolting and barbarous a practice. From returns lately received from the Political Agent stationed in Kattywar, it appears that although a considerable degree of success has attended the measures adopted in that province for the suppression of Infanticide, the crime is proved to be still committed, by the great disproportion observable in the number of male and female Jharejas. This melancholy fact, therefore, pressing itself upon the attention of Government, the Right Honorable the Governor in Council considers it requisite to call upon the Chiefs of the Jhareja tribe to adhere to, and maintain within their respective districts the engagements they voluntarily and unconditionally entered into with Government twenty-five years ago, through the medium of their friend and benefactor, the late lamented Colonel Alexander Walker, to abandon the detestable and heinous custom of murdering their own offspring.

His Lordship in Council further requires the active co-operation of the whole community of Kattywar in giving increased efficiency to the measures adopted for the extinction of Infanticide, the grossest stain that ever disgraced the human race; and hereby declares, that whoever shall afford information sufficient to convict any Jhareja of so inhuman a proceeding shall receive the protection of Government, and be rewarded in proportion to the rank and consequence of the party convicted. Humanity and a due regard to the precepts of their religion should induce the Hindoo part of the community in particular to aid, by every means in their power, the efforts of Government completely to suppress the crime. The Hindoo Shasters declare that he who commits Infanticide is guilty of a grievous sin,* equal to that of Gurbhutteea, or the murder of infants by causing abortion; and to that of Brimhutteea, or the murder of Brahmins. They in fact declare, that to kill one Brahmin is equal to killing 100 cows; to kill one woman is equal to killing 100 Brahmins; to kill one child of either sex is equal to killing 100 women; and to kill 100 children of either sex is an offence too heinous for comparison. The punishment awarded is in proportion to the magnitude of the crime: the murderer is doomed to suffer the most dreadful torments in the hell called Neruk, and, when born again, will be afflicted with leprosy or paralysis.

With the view of enabling Government to ascertain how far the measures for the suppression of Infanticide are adhered to, the Political Agent has been instructed to make a full and complete census of the Jhareja population of Kattywar; and the Chiefs of the tribe are hereby called upon to aid in the framing of this return, which, when completed, will at once enable Government to

* From this place to the end of the paragraph was, for reasons explained at page 461, omitted from the Proclamation as issued by order of Government on the 22nd November 1834.

detect where the crime is still committed. The Political Agent has also been directed to require from the Chiefs half-yearly, and himself to furnish annually, a statement exhibiting the number of births, deaths, marriages, and betrothals occurring within their respective jurisdictions; and those who neglect to furnish this statement, or who may furnish an incorrect return, will be severely punished.

As a measure of prevention against Infanticide, Government considers it expedient to suggest to the whole of the other Rajpoot tribes of Kattywar that they should refuse to give their own daughters in marriage to the Jharejas, except under a stipulation that the female issue of such marriage shall be cherished and preserved.

The returns recently received from Kattywar show, in the undermentioned districts, such a great disparity between the number of male and female Jharejas as can only be accounted for by the continued prevalence of the dreadful crime in those places:—

No.	Talookas.	Males alive.	Females alive.	Excess of Males.
1	Drappa	67	10	57
2	Moorvee	61	7	54
3	Veerpoor Khurcree	52	10	42
4	Mooleeladeree	63	14	49
5	Seesang Chandlee	37	13	24
6	Kotara Nyajee	24	2	22
7	Jhallia	28	11	17
8	Rajpoora	30	2	28
9	Wudalee	8	1	7
10	Rajkot	15	3	12

The Chiefs of these districts are hereby warned, that should similar results be shown from the periodical returns hereafter to be furnished, they will be severely punished for not adhering to their engagements to renounce the crime. It will not be deemed sufficient by Government that they themselves shall adhere to their engagements to preserve their female children, but they are equally bound to secure that those engagements are observed by every member of their tribe subject to their authority. Should they neglect this warning, it will become requisite for the Government to take into consideration whether any relations can be maintained with Chiefs who act in such a manner as to prove themselves utterly regardless of the precepts of their religion, and of the best feelings of mankind. In seeking to abolish Infanticide, the British Government is not actuated by any motive of ambition or self-interest, but simply by an anxious desire to erase the foulest stain that ever attached to the name of man. The possessions of the Chiefs of Kattywar are guaranteed to them, and protection is extended to them, on certain conditions, and it is the sincere wish of Government that they should continue to enjoy them, and all their privileges and immunities, free from molestation. The compact is, however, reciprocal and mutual, and the Chiefs have stipu-

lated that they will cease to disgrace humanity by destroying their own helpless offspring at the moment of its birth. Should they not adhere to this condition, the compact is broken, the favour and protection of Government will be withdrawn, and the severest penalties be imposed until the inhuman custom is completely eradicated.

It is more gratifying to Government to be able to notice some of the Jhareja Chiefs in whose districts the crime has been wholly or in a great measure suppressed. The Jam of Nowanuggur is entitled to praise for the progress which has been made towards its complete extinction within his jurisdiction, which is to be attributed to the care taken by that Chief in enforcing a due observance of the engagement he entered into for its suppression. The British Government confidently relies on his continued exertions and co-operation in ensuring success to the measures it has adopted for the abolition of a custom which, owing its origin to avarice and a mistaken pride, reflects most seriously on the character of the tribe, of which the Jam of Nowanuggur is in Kattywar the acknowledged head.

Among the other Talookas, Government is pleased to notice, in terms of high approbation, the following Chiefs as having ensured to themselves the favour and protection of Government for having adhered to their engagements :—

No.	Districts.	Males of and under 20.	Females.					Excess of Males.	Excess of Females.
			Married.	Betrothed.	Unbetrothed.	Deceased.	Total.		
1	Keesurra	12	3	2	11	1	17	..	5
2	Mengnee	6	..	1	5	..	6	..	..
3	Satodur Wawree.	38	6	5	13	8	32	6	..

And at the same time to hold up to the tribe in general, as an example for imitation, the undermentioned Jharejas, who have preserved four and three daughters each :—

No.	Name.	Belonging to		No. of Daughters.
		District.	Village.	
1	Jhareja Khanjee	Nowanuggur	Lalpoor	Four.
2	" Bawajee	Ditto	Balwa	
3	" Raibjee	Ditto	Machurda ..	
4	" Dossajee	Ditto	Peempurdee..	
5	" Khanturjee	Ditto	Peepulyoo ..	
6	" Doodajee	Ditto	Seeguch	Three.
7	" Babajee	Ditto	Danthana....	
8	" Bawajee	Ditto	Pussawoo....	
9	" Megrajee..........	Ditto	Amra	
10	" Hurbumjee	Ditto	Cheekaree ..	
11	" Sugajee	Dherol	Radhur	Three.
12	" Joonajee	Ditto	Leehalloo....	Four.
13	" Vursajee	Gondul Dorajee. ..	Janjmere	
14	Khemanee Roopabhaee......	Veerpoor Khureree.	Mettia	Three.
15	Jhareja Lakajee	Keesurra	Wurra	

Government have also derived the greatest satisfaction from observing that the returns show as many as eighty instances of Jharejas having preserved two daughters each. His Lordship in Council, with the view of testifying the sense he entertains of the meritorious conduct of the Chiefs and inferior Jharejas above alluded to, has instructed the Political Agent at Rajkot to grant remissions of tribute and honorary presents to them.

The British Government is pleased further to declare, that although it will always be more satisfactory to Government, and more creditable to the Jharejas themselves, for them to perform the first of parental duties, without seeking pecuniary aid from Government in defraying the expenses of the marriage of their children, nevertheless that the local Agent is authorised to receive and attend to applications when circumstances render such aid indispensable.

In conclusion, the Right Honorable the Governor in Council is pleased to annex to this proclamation a copy of the engagement by which every Jhareja Chief of Kattywar bound himself, twenty-five years ago, to discontinue the dreadful custom of Female Infanticide; and at the same time to declare it to be the fixed resolution of the British Government to maintain the same, and that any person charged with having violated it will* *either be placed on his trial for the heinous crime of "child-murder" before the High Court of Criminal Justice recently established in Kattywar, or* be dealt with in such *other* mode as may be deemed most expedient, and conducive towards the complete suppression of the practice.

Published by order of the Right Hon. the Governor in Council of Bombay,

(Signed) J. P. WILLOUGHBY,
Political Agent in Kattywar.

From C. NORRIS, Esq., Chief Secretary to Government, Bombay,
To J. P. WILLOUGHBY, Esq., Political Agent in Kattywar.

Dated 22*nd November* 1834.

SIR,—I am directed by the Right Honorable the Governor in Council to acknowledge the receipt of your letter dated 24th September 1834, with enclosures, reviewing the measures pursued for the suppression of Female Infanticide amongst the Jharejas of Kattywar, and the results with which they have been attended, and suggesting further proceedings with the view of finally suppressing that inhuman custom.

2. His Lordship in Council directs me in the first place to return to you his warmest thanks for your interesting and able report, which displays throughout an unremitting zeal in the cause of humanity, united with the soundest judgment and discretion in treating of the measures best calculated to effect the abolition of the barbarous practice in question.

* For reasons explained in paragraph 5 of the following page (461), the words printed in *Italics* in the concluding paragraph of the Draft Proclamation were omitted by order of Government from the Proclamation as issued on the 22nd November 1834.

3. The forms of the returns which accompanied your letter are lucid and well devised, and the judicious measures taken by you to test their accuracy warrant a confidence in their general correctness; and the Right Honorable the Governor in Council is happy to express his entire concurrence in the conclusions at which you have arrived, after analysing the returns in the able way you have done in paragraphs 5 to 11 of your report, that "improvement is progressive, and that a cheering prospect exists of ultimate success."

4. The measures suggested in the 13th to 16th paragraphs of your despatch are entirely approved by the Right Honorable the Governor in Council, and the expense of the establishment required for the preparation of the proposed census and returns, as stated in the 13th paragraph, is sanctioned by his Lordship in Council, and will be borne, as you recommend, by the Infanticide Fund.

5. The proclamation by Government, which you propose to promulgate throughout the peninsula, is approved by his Lordship in Council, with two exceptions: the degree of criminality attaching to Infanticide, compared with other crimes, as taken from the Shasters, the Right Honorable the Governor in Council thinks may without disadvantage be omitted in a proclamation by the British Government; and his Lordship in Council prefers, upon the whole, that the denouncement of punishment, towards the conclusion of the proclamation, against those who continue to commit the crime, shall be general, rather than it should be specified that the offender should be tried by the Kattywar High Court of Judicature, or otherwise dealt with. Seven hundred lithographed copies of the proclamation, altered as above, in the Guzerathee language, will accordingly be prepared, and furnished to you as soon as possible, for promulgation. To each copy of the proclamation will also be appended a copy of the renewed engagement entered into in 1812* by the Jam of Nowanuggur, the head of the Jhareja tribe in Kattywar.

6. The Right Honorable the Governor in Council prefers the general promise of reward to informers in cases of Infanticide, on conviction, proportioned to the rank and power of the offender, as contained in the proposed proclamation, to the graduated scale proposed by Major Carnac.

7. The following, therefore, is the system which is approved by the Right Honorable the Governor in Council, with regard to cases of Infanticide:—The Political Agent will institute a preliminary investigation, and, if persuaded of the guilt of the party, will make a report to Government, and suggest in each case the course to be pursued, with reference to the actual circumstances, the rank of the offender, and other considerations of importance,—whether the guilty party should be at once punished by a fine, or in any other way, or whether the case should be tried by the High Court of Criminal Judicature for Kattywar.

8. The tenor of the 20th paragraph of your report, relative to the general

* Vide page 387 of this Selection.

notice which the proclamation intimates will be taken of Chiefs within whose Talookas Infanticide is found to prevail is concurred in by the Right Honorable the Governor in Council; and his Lordship in Council also entirely approves of the circular letter which, in the 21st paragraph, you propose to issue to Rajpoot Chiefs in Kattywar, calling upon each, when giving his daughter in marriage to a Jhareja, to make it a stipulation that the issue of the union shall be preserved, and to oblige every Rajpoot subject to him to do the same.

9. His Lordship in Council has much satisfaction in sanctioning the rewards enumerated in the 22nd paragraph of your report, to be borne by the Infanticide Fund, and approves, also, the communication which you propose to make to the Jam of Nowanuggur, as stated in the 23rd paragraph.

10. The Resident in Kutch will be directed to make known to you the steps taken for the abolition of Infanticide in that province, and their result; and the Right Honorable the Governor in Council requests that you will on all occasions communicate freely on this interesting topic with that officer, to whom corresponding instructions will be issued.

11. In conclusion, the Right Honorable the Governor in Council directs me to observe, that he views your exertions in this all-important cause with peculiar satisfaction, and exhorts you to a continuance of those efforts which have so justly entitled your proceedings now reviewed to the unqualified approbation and acknowledgments of Government.

I have the honour to be, &c.

(Signed) C. NORRIS,
Chief Secretary.

Bombay Castle, 22nd November 1834.

From J. P. WILLOUGHBY, Esq., Political Agent, Kattywar,
To C. NORRIS, Esq., Chief Secretary to Government, Bombay.

Dated Poorbunder, 12th April 1835.

SIR,—I have the honour to submit for the consideration of the Right Honorable the Governor in Council the joint proceedings* of Captain Lang and myself in investigating a charge of Infanticide, preferred in October last against Jhareja Soorajee, the present Chief of Rajkot, tributary to the British Government, and which I regret to state has been most clearly established.

2. A summary of the evidence by which the charge is supported, accompanied by remarks in elucidation, will be the best mode of explaining the circumstances under which this revolting instance of child-murder was perpetrated, and how it has ultimately been brought to light.

3. On the information of a Jhareja of respectability, who had been induced cordially to aid my endeavours to give full effect to the measures in force for the

* The proceedings which accompanied this report, being voluminous, are omitted from this Selection; their substance is given in this report of Mr. Willoughby's.

suppression of Infanticide, it was ascertained that one of Soorajee's wives gave birth to a daughter on the 9th of Ashwin Vud, Sumvut 1890 (corresponding with the 6th of November 1833), and that immediately after birth it died, no care being taken to preserve it.

4. It was further ascertained that the undermentioned persons were in attendance on the occasion :—

I. The wife of Walund Kuchra, in the capacity of midwife.

II. The widow of Patel Mandun, a friend of the child's mother.

III. Jethee, and IV. Kooeree, slave girls in attendance on the mother.

V. Several Brahmins in attendance outside the room where the birth occurred, for the purpose of noting down the Wela, or the precise time of birth, had a son been born.

It is here necessary to premise, that the accusation against Soorajee was in some degree corroborated by the fact that no birth in his family, corresponding with the one alluded to, was entered in the register of Jhareja children of Rajkot, forming No. 5 of the returns accompanying my report on Infanticide dated the 24th of September 1834.

5. Nuthoo Bhut, the first witness examined, deposed before Captain Lang that one of Soorajee's wives gave birth to a daughter in the month of Ashwin (October or November) 1833; that he is aware of the event, because he accompanied another Brahmin, whose duty it was to note down the Wela, or hour of birth, in the hope of receiving a present; that when he arrived at the Dur bar he was informed a daughter had been born and preserved, upon learning which he returned home, knowing that no present would be made on account of the birth of a daughter. Finally, he does not know whether the child died a natural death.

6. Ruttunba, wife of Walund Kuchra, deposed before Captain Lang that she occasionally acts as midwife; that a few days before the Dewalee of 1833 (11th November), she was summoned by a slave girl, named Jethee, to attend the younger wife of Soorajee in her confinement; that when she arrived, the widow of Mandun Patel and a slave girl named Kooeree were in the room; that the Baee had just been delivered of a daughter, which Kooeree was holding on the bed; that the deponent was directed to remove the after-birth, and while engaged in attendance on the mother, the slave girl, Jethee, took up the infant and carried it outside, together with the after-birth; that when she reached the house the child was not as it ought to have been, but seemed gasping; that she does not know whether any violence was used, but the infant was not quite dead when it was carried out by Jethee. Finally, deponent is certain that the after-birth was not separated from the infant whilst it was in the room. The mother cried out, but said nothing.

7. Captain Lang remarks that this witness gave her evidence very reluctantly, and not until she was aware that the widow of Patel Mandun was likewise in attendance. This appeared to give her confidence, and to convince her that concealment was useless. She was on the same day re-examined in

my presence, when, without any hesitation, she repeated the evidence she had given before Captain Lang, with the addition of the material circumstance that one day after the birth she visited the mother, and found her crying, because, as the slave girls stated, her child had been put to death.

8. Rooree, the widow of Patel Mandun, deposed before Captain Lang, that nine or ten months since she was sent for by Soorajee's younger wife, to attend her in childbed; that when she arrived, she found her in labour, and almost immediately after she was delivered of a daughter, a slave girl, named Kooeree, being also present; that the birth was quite natural, and at maturity, and that the midwife arrived just after it had taken place; that when born the child was quite alive, but it was never separated from the after-birth, and was immediately carried away by the slave Jethee; the mother cried out, and said her fate was hard; the midwife had arrived before the infant was removed, and deponent is quite certain that when carried out it was still alive.

9. This witness gave her testimony without hesitation; and on her re-examination before me, she repeated it without any material variation, but with the following additional particulars: that the child cried after it was born; that when the midwife arrived, and ascertained the sex of the infant, she was about to return home, when the slave girls requested her to remain until the after-birth had come away; that the mother made no attempt to preserve the infant, fearing that if she did so her husband would put her away, because on a former occasion Soorajee had abstained from all intercourse with his first wife for seven or eight months, because she had saved a daughter against his will. Finally, the infant was carried away, with the after-birth attached, and was, consequently, murdered; but deponent does not know how it was disposed of after removal from the room in which it was born.

10. Jetha Bhut, the officiating Brahmin of the family of the Rajkot Chief, deposed before Captain Lang that one of Soorajee's wives was delivered of a daughter about the Dewalee of 1833; but in his re-examination before me, he merely deposed to the fact of a birth having occurred in the Chieftain's family about the period of that festival, and feigned ignorance respecting the sex of the child.

11. Thus far, the inquiry was carried on without the Chief being informed of the serious accusation that had been made against him. It must be obvious, that in investigating cases of Infanticide, more especially when, as in the present instance, the party accused possesses influence and power at the place where the crime is alleged to have been committed, the forms usual in judicial inquiries generally cannot be strictly adhered to. To ensure detection, and ultimate conviction, secrecy is at first requisite, to prevent intimidation; and to overcome the reluctance and apprehensions of witnesses, promises of protection against the resentment of the accused must be liberally bestowed and faithfully fulfilled.

12. At this stage of the proceedings, however, I deemed it expedient to send for Soorajee, for the purpose of apprising him of the charge, and to hear

what he had to say in his defence. The Chief accordingly visited me on the 13th of October last, and his replies to the interrogatories put to him are recorded on my proceedings. It is, however, worthy of observation, that the result of the examination of the preceding witnesses had transpired, and that before he visited me I had learned what was to be the nature of his defence. Before any question was put to him, the Chief betrayed his knowledge of the cause of the interview by asking me,—"How could child-murder occur in the immediate vicinity of the Political Agent?" He then acknowledged that one of his wives gave birth to a daughter some time between the Dusera and Dewalee festivals (*i. e.* between the 22nd October and 11th November 1833), but that, as the birth was premature, at eight months, it was not entered in the register he had recently furnished. The infant lived about an hour, and his Karbarees must have been aware of the event. The women alluded to by the witnesses before referred to were in attendance on his wife, and the midwife could testify the birth was premature.

13. It now occurred to me that, provided I could obtain the attendance of the slave girls Jethee and Kooeree, without affording them an opportunity of communicating with their master, I might be able to elicit some further information regarding this transaction: I therefore, whilst Soorajee was with me, summoned them, without stating the object I had in view in sending for them.

14. From Jethee, who no doubt was the principal agent by whom the infant was murdered, nothing could be extracted. She asserted that the birth was premature and still-born; but it is unnecessary to dwell on her evidence, because its falsity is placed beyond a doubt by her having asserted, in opposition to the father's admission, and to the evidence of all the other witnesses examined, that the infant born was a son, and not a daughter.

15. In the first instance, the other slave girl told, with evident preparation, nearly the same story as Jethee. In her cross-examination, however, after much prevarication, she first admitted that the infant was of the female sex, and ultimately, after having obtained promises of protection against ill usage for declaring the truth, stated as follows: that she was present when the child was born; that it was born alive, and cried; that she cannot say whether the mother had gone the full time, because she had only arrived from Choora eight days before the birth. Her mistress cried because the child was not preserved. The after-birth was placed upon the infant's mouth, according to the custom of Jharejas; this was done by the midwife, by the direction of the mother, who cried very much. On a former occasion, the mother preserved a daughter, in consequence of which her husband Soorajee separated from her for eight months. The mother did not suffer more than usual in cases of child-birth, and the child did not appear prematurely born, and was quite alive when the midwife arrived; no attempt was made to preserve it, and when carried out of the room by Jethee it was dead, from the after-birth having been placed upon its mouth (to prevent respiration).

16. The slave girl Jethee having been recalled, was confronted with this witness, who repeated in her presence the account above given of the circumstances under which the murder was perpetrated; this, however, produced no effect on the former, but she declared, with the greatest effrontery, that her own statement was the true one.

17. On the 17th of October following, Soorajee requested an interview with me, to which I immediately acceded. He stated that the object of his visit was to solicit me to desist from my intention of placing his possessions under attachment. In reply, I informed him that I certainly had resolved to adopt this measure, pending a reference to Government respecting the cruel instance of Infanticide which was proved to have been committed in his house, in violation of the engagement which his father had entered into with Colonel Walker, to renounce the unnatural practice for ever. On this occasion, neither the Chief himself, nor a confidential person of his own tribe who accompanied him, made any attempt to deny the charge, but by their demeanour clearly showed that they considered it as satisfactorily established. I therefore recommended the Chief to express contrition for his offence, to throw himself on the mercy of Government, and to promise hereafter to abstain from a practice which had so long disgraced his tribe. At the same time, I held out no promise which would interfere with Government dealing with the case in such manner as might be judged most expedient. The Chief still made no denial of the charge, but, after privately consulting with Halarjee, the Jhareja above alluded to, he expressed a wish to return home, and promised to give an answer the following day, when he came prepared to deny the charge, and, under the influence of his family and other advisers, stated he had nothing to confess, or for which to express contrition. It must, however, be evident that Soorajee, by soliciting time for consideration previous to giving an answer to my suggestions, tacitly admitted the crime imputed to him, and that his subsequent denial was the result of the consultation with his family.

18. After this last interview, I placed the whole of the Chief's possessions under attachment. I should have adopted this measure under any circumstances, from the impression it is calculated to produce throughout the country, of the fixed determination of the British Government to eradicate the dreadful crime of Infanticide from this province. In the present case, however, it was also recommended by the rights of Government being in danger from the Chief's mismanagement of his resources, which has occasioned a considerable accumulation of the debt due to his Hameedar (security) under our guarantee. I availed myself, however, of the opportunity to assign as the reason for the sequestration, the violation by the Chief of Colonel Walker's settlements for the suppression of Infanticide.

19. I had commenced this report, when severe illness compelled me to proceed to the Presidency on sick certificate, which will satisfactorily account for the delay which has occurred in its transmission.

20. It is now my duty, in conformity with the instructions contained in

the 7th paragraph* of your letter dated the 22nd of November last, to suggest the course to be pursued against the Chief of Rajkot. He is of the age of twenty-two, and, in rank, takes precedence of all but three of the Jhareja families of Kattywar. No circumstances exist which render him deserving of personal consideration. He has not even expressed contrition for the heinous crime he has committed; he is evidently alarmed for the consequences that may ensue, but he does not appear to feel ashamed of the unnatural deed he has perpetrated. The evidence against him is clear and conclusive, and Government possesses the undoubted right to inflict whatever punishment it deems most advisable. Although, however, I do not consider Soorajee to possess any claim to consideration personally, on other grounds I am induced to recommend that in this, the first case of Infanticide that has ever yet been clearly proved in Kattywar, justice should be tempered with mercy; the chief motive for which is, that extreme severity would, in my opinion, be injurious to our future efforts to effect the complete extinction of the practice. It must be obvious that, to secure this, we must enlist the feelings of the community on our side, so that they may be induced to view the custom with general execration, and to aid our endeavours to wipe away so foul a blot on humanity. We must (more especially in the first instances that are brought to light) avoid the danger of exciting sympathy in favour of delinquents, thereby deterring persons from informing against them who might otherwise be disposed to do so. In short, unless we are able to carry public opinion with us, and inflict such penalties only as are likely to be recognised as just by the respectable portion of the community, our endeavours in the cause of humanity will be long retarded, or may altogether fail. I think, also, some regard is due to the feelings under which the Jhareja acted who gave information against Soorajee; for I am quite satisfied he never would have come forward had he thought that the formal trial of his Chief would have ensued, or that any other punishment would be inflicted beyond a fine, and exacting security against the recurrence of the offence.

21. The following, therefore, is the course which I would respectfully recommend for the consideration of the Right Honorable the Governor in Council:—

I.—That a fine of Rs. 12,000 be imposed upon Soorajee, to be credited to the Infanticide Fund, and that his Talooka continue under attachment until it is paid.

II.—That he be required to renew the engagement by which himself and family are already bound to renounce Infanticide, and that he furnish the security of two or three of the principal Jhareja Chiefs for the observance of the same.

III.—That an additional article be inserted in this contract, providing that, on any expected birth in his family, the Chief is to advise the Political Agent of the same, to enable him to take measures for ascertaining the result, and for securing the fulfilment of the engagement.

* Vide page 461.

IV.—That he be required to dismiss from his service Joeta, Bulwunt, and Dulput, Mehtas, declaring them incapable of being re-employed by him, and requiring them to leave his territory ten days after the receipt of the order.

V.—That he be informed that a repetition of the offence will subject him to a forfeiture of his estate, and to such other punishment as Government may see fit to award.

22. I think that on these conditions the Chief may be pardoned. The amount of the fine is suggested with reference to his resources and embarrassments; the third and fourth conditions will, I have no doubt, be considered humiliating, but they are justified by the circumstances of the case. With regard to the Mehtas, I beg to explain that for many years past they have had the exclusive management of the Rajkot Talooka; they have greatly abused their trust, and enriched themselves at their master's expense. In 1825, the whole of the Rajkot Bhyad petitioned against them, and Major Barnewall, in consequence, removed them from authority, and declined having any communication with them; they reinstated themselves in power during Mr. Blane's agency; but their dismission and expulsion is now expedient,—*1st*, for having failed to communicate the destruction of Soorajee's daughter, although, from their situation, they could not have been ignorant of the event; *2nd*, for having been instrumental in furnishing me with a false return of the Jhareja children of Rajkot, and for having, when expressly questioned by me on the subject, declared this return to be correct. I greatly rely on the efficacy of this measure; the example will be salutary, and induce this class to give information against those who may violate the engagements in force to discontinue the practice of Infanticide.

23. I regret to state that Jhareja Morjee, the person through whose agency the present case of Infanticide has been principally brought to light, is since dead, as reported in the annexed letter from Captain Lang. This event is much to be deplored, as it has deprived me of an agent on whose future exertions I had so much reason to rely. Taking into consideration Morjee's rank; that he was a member of the tribe among whom Infanticide prevails, and connected with Soorajee, whose favour and protection he forfeited by informing against him; coupled with my conviction that he was not influenced by sordid motives, but by a detestation of the revolting crime, and a sincere desire that it should no longer disgrace his tribe,—it was my intention, had he lived, to have recommended him to the peculiar favour of Government; but this intention has been frustrated by his death, and it now only remains to testify the high sense entertained of his benevolence, and the moral courage he exhibited, by holding up his example to others, and by bestowing suitable marks of favour upon his family: I therefore beg to recommend that the presents proposed by Captain Lang, viz. a donation of Rs. 1,000 and a pair of silver bangles, should be sanctioned, and that, in addition thereto, a remission of one-half of the tribute and Zoor Tulbee payable during the present year from Gowreedur should be granted to his family.

24. In the prosecution of this inquiry, assistance was received from a Mehta out of employ, at Rajkot, named Judooram, and, in reward for his services, I beg to suggest a present of Rs. 200. The whole of these disbursements will of course be debited to the Infanticide Fund.

25. In conclusion, I have great gratification in acknowledging the valuable assistance I have derived from Captain Lang during the investigation of the charge against Soorajee.

26. To obviate further delay, my report is transmitted direct to Government, and a copy will be furnished for the information of the Political Commissioner for Guzerat.

I have the honour to be, &c.

(Signed) J. P. Willoughby,
Political Agent.

Poorbunder, 12th April 1835.

From Captain W. Lang, Assistant Political Agent in Charge,
To J. P. Willoughby, Esq., Political Agent in Kattywar.

Dated 6th December 1834.

Sir,—It is with much regret that I report to you the death, on the 25th ultimo, of Morjee, the Jhareja Grassia of Gowreedur ; an event which, happening as it has done so soon after the conviction of the Rajkot Chief of the inhuman crime of Infanticide, which, you are aware, was effected chiefly by his means, is the more to be lamented, since, in addition to the almost irreparable loss the cause of humanity has sustained in the demise of a Jhareja Rajpoot who had not only good sense enough to abjure the horrid practice of Infanticide because it was prescribed by the British Government, but, as I firmly believe, sufficient principle to detest the crime for itself, and to volunteer to come forward to denounce it when practised by other members of his tribe, his sudden death is not unlikely to be connected (in the minds of so prejudiced a race as the Natives of this province are, especially in such matters), with his exertions in that cause, which ought, on the contrary, to render his name revered amongst them.

2. To counteract, as far as we can, the evil effects which might arise from such ideas, and to evince to the community in general the high sense of his services and respect for his memory entertained by the British Government, I deem it my duty to recommend, in the strongest manner, that the sum of Rs. 1,000 should be presented to the family, to assist them in defraying the expenses of his Dyara, and that a further present of a pair of bangles, or anything else which may be considered more eligible, be made to his eldest son. I address this letter to you in consequence of your having the Rajkot Infanticide case in hand, and my knowing that it was your intention to recommend the employment of the deceased on a small allowance from the Infanticide Fund.

3. I beg to add that, at the urgent request of Merojee, the eldest son of Morjee, I have advanced the sum of Rs. 1,000, including the price of a small

supply of opium from the warehouse, which, in the event of my present suggestion not being complied with, will be recovered by instalments from the revenues of Gowreedur.

I have the honour to be, &c.

(Signed) W. Lang,

6th December 1834. Assistant Political Agent in charge.

From C. Norris, Esq., Chief Secretary to Government,

To J. P. Willoughby, Esq., Political Agent in Kattywar.

Dated Bombay Castle, 2nd June 1835.

Sir,—I am directed by the Right Honorable the Governor in Council to acknowledge the receipt of your letter dated the 12th April, submitting for the consideration of Government the joint proceedings of Captain Lang and yourself, in investigating a charge of Infanticide preferred in October last against Jhareja Soorajee, the present Chief of Rajkot, tributary to the British Government.

In reply, I am instructed to intimate to you that the Right Honorable the Governor in Council highly approves the humanity and ability with which you have in this instance followed up your former very meritorious exertions for the suppression of the atrocious crime of Infanticide. You are requested to convey a similar assurance of the approbation of Government to Captain Lang, who has so effectively seconded your efforts.

The evidence adduced before you and Captain Lang incontestably, I am desired to state, establishes the guilt of the Chief of Rajkot; and the barbarous insensibility which that Chief has evinced on the occasion proves him to have little claim to forgiveness. At the same time, the Right Honorable the Governor in Council entirely concurs in the judicious and enlightened observations contained in the 20th paragraph of your letter, with respect to the principles and considerations by which we ought to be guided in dealing with this inhuman offender.

In the 21st paragraph you recommend the following measures for the consideration of Government, viz:—

I.—That a fine of Rs. 12,000 be imposed upon Soorajee, to be credited to the Infanticide Fund, and that his Talooka continue under attachment until it is paid.

II.—That he be required to renew the engagement by which himself and family are already bound to renounce Infanticide, and that he furnish the security of two or three of the principal Jhareja Chiefs for the observance of the same.

III.—That an additional article be inserted in this contract, providing that, on any expected birth in his family, the Chief is to advise the Political Agent of the same, to enable him to take measures for ascertaining the result, and for securing the fulfilment of the engagement.

IV.—That he be required to dismiss from his service Joeta, Bulwunt, and Dulput, Mehtas, declaring them incapable of being re-employed by him, and requiring them to leave his territory ten days after the receipt of the order.

V.—That he be informed that a repetition of the offence will subject him to a forfeiture of his estate, and to such other punishment as Government may see fit to award.

These measures are entirely approved of by the Right Honorable the Governor in Council, as being sufficient, under the circumstances of the case, for the punishment of the crime committed, and as promising to be efficacious in preventing the perpetration of like enormities in future.

The death of Jhareja Morjee, to whom the detection of this case of Infanticide was principally owing, as reported in the 23rd paragraph of your letter, is an event, I am directed to observe, much to be deplored; nor would it be free from suspicion of having been occasioned by unfair means, but that, if ground for such an idea existed, it would scarcely have escaped disclosure by Captain Lang. The Right Honorable the Governor in Council has no hesitation in marking his sense of the deceased Morjee's merit, by authorising you to bestow on his family those tokens of approbation which Captain Lang has so properly recommended, viz. a donation of Rs. 1,000 and a pair of silver bangles.

The Right Honorable the Governor in Council is also pleased to authorise the presentation by you of Rs. 200 to the Mehta who rendered you his assistance during the investigation of the charge against Soorajee, as recommended in the 24th paragraph of your letter; debiting the whole of these disbursements to the Infanticide Fund.

It has not of course escaped you, I am directed to observe, to use all proper means for the protection of the female witnesses through whose evidence the Chief's guilt was brought home to him, as they appear to be persons in his power.

The example which in this instance is to be made of the Chief of Rajkot will, the Right Honorable the Governor in Council trusts, produce a salutary effect, not merely on the surrounding Chiefs, but on the Jhareja population of Rajkot, among whom the census, reported by you in your letter of the 24th September 1834, proves that the crime of Infanticide was of frequent occurrence.

A copy of this letter will be communicated to the Political Commissioner, for his information.

I have the honour to be, &c.

2nd June 1835. (Signed) C. Norris, Chief Secretary.

From C. Norris, Esq., Chief Secretary to Government,
To the Political Agent in Kattywar.

Dated 19*th June* 1835.

Sir,—With reference to the 23rd paragraph* of your letter dated the 12th April, No. 68 of 1835, wherein you recommend that, in addition to the dona-

* Vide page 468.

tion proposed by Captain Lang, a remission of one-half of the tribute and Zoor Tulbee payable during the present year from Gowreedur should be granted to the family of the deceased Jhareja Morjee, to whom the detection of the crime of Infanticide committed by Soorajee, the present Chief of Rajkot, was principally owing, I am directed to intimate to you that the Right Honorable the Governor in Council is pleased to accede to your recommendation, and accordingly authorises you to grant the said remission to the family of the late Jhareja, as a mark of the sense entertained by Government of his merit.

I have the honour to be, &c.

19*th June* 1835. (Signed) C. NORRIS, Chief Secretary.*

From Captain W. LANG, Acting Political Agent in Kattywar,
To the POLITICAL COMMISSIONER FOR GUZERAT.

Dated Rajkot, 11*th February* 1836.

SIR,—I have the honour to report, for the information of the Right Honorable the Governor in Council, that I was yesterday enabled to remove the

* The proceedings at pages 462 to 472 of this Selection having been reported to the Honorable the Court of Directors, that authority in reply, in a despatch dated the 27th April 1836 (No. 2), remarked as follows :—

" Mr. Willoughby's report on the effect of our measures for the suppression of Infanticide in Kattywar is highly creditable to him, and is, on the whole, satisfactory; for though it shows that the practice still prevails very extensively, it shows, also, that a great and progressive decrease has been produced by the efforts of the British Government. It is impossible not to concur in the observations of Mr. Willoughby when he says that, ' to effect the complete extinction of the practice, we must enlist the feelings of the community on our side. We must (more especially in the first instances that are brought to light) avoid the danger of exciting sympathy in favour of delinquents, thereby deterring persons from informing against them who might otherwise be disposed to do so. In short, unless we are able to carry public opinion with us, and inflict such penalties only as are likely to be recognised as just by the respectable portion of the community, our endeavours in the cause of humanity will be long retarded, or may altogether fail.' On these grounds, we should have disapproved of the infliction upon the Chief of Rajkot (who was proved to have, in violation of his engagement, destroyed his female infant) of any severer penalty than that which you have imposed upon him, and which is as follows :—

" I.—That a fine of Rs. 12,000 be imposed upon Soorajee, to be credited to the Infanticide Fund, and that his Talooka continue under attachment until it is paid.

" II.—That he be required to renew the engagement by which himself and family are already bound to renounce Infanticide, and that he furnish the security of two or three of the principal Jhareja Chiefs for the observance of the same.

" III.—That an additional article be inserted in this contract, providing that, in any expected birth in his family, the Chief is to advise the Political Agent of the same, to enable him to take measures for ascertaining the result, and for securing the fulfilment of the engagement.

" IV.—That he be required to dismiss from his service Joeta, Bulwunt, and Dulput, Mehtas, declaring them incapable of being re-employed by him, and requiring them to leave his territory ten days after the receipt of the order.

" V.—That he be informed that a repetition of the offence will subject him to a forfeiture of his estate, and to such other punishment as Government may see fit to award."

attachment imposed upon the Rajkot Talooka on the 17th October 1834, in consequence of the violation by Soorajee, its Chief, of Colonel Walker's settlements for the suppression of Female Infanticide, it having been clearly proved that that inhuman crime was committed in Soorajee's own family, in the month of October or November 1833, as reported in Mr. Willoughby's letter of the 12th April last.*

2. On receipt of Mr. Chief Secretary Norris's reply to that communication, dated 2nd June 1835, Soorajee was required by letter to pay the fine of Rs. 12,000, to dismiss the three Karbarees, and to enter into the engagements suggested in the 21st paragraph of Mr. Willoughby's despatch, and approved of by the Right Honorable the Governor in Council. He was also distinctly informed that a repetition of the offence would subject him to a forfeiture of his Talooka, and such other punishment as Government might think fit to inflict.

3. After the attachment was imposed, the Chief was told that business could not be conducted with the Karbarees he then had, and this soon led to their leaving Rajkot, and taking up their residence at Sirdhar, of the same Talooka. They still, however, retained considerable underhand influence with Soorajee and his advisers, until the order arrived for their being sent out of the Talooka, which was immediately enforced. He has now, I believe, given up all dependence upon them, and has, in one or two visits he has paid me, expressed a wish to examine the accounts of their management. I have always told him, in reply, that he ought to have done this long ago; but as they have now left his jurisdiction, he had better, in the first instance, ascertain from them whether they are willing to submit the accounts on both sides to a Punchayet, both parties giving Sowkar security for any balance which may be determined against either. The dismissed Karbarees would in all probability consent to a settlement of this kind for their own sakes; and after the step we have already taken, it appears to me highly desirable to avoid all further interference. Soorajee has lately entertained, in their room, a very respectable Karbaree, Motee Paruk, formerly of the Drangdra Talooka, and of late years manager of the Saela Chief's affairs.

4. There has been some difficulty in getting two Chiefs to enter into the necessary security engagements for Soorajee. He at first offered the Chiefs of Saela and Choora, to which Talooka his two wives belong, and Mr. Willoughby agreed to accept them. They have both, however, since refused, and the security of the Raja of Wankaneer was in consequence tendered to that officer before his departure; and on his agreeing to take it, the engagement required was drawn out, and approved of by him. A translate of this document is annexed (No. 1). The Jhareja Chief of Kotra Sanganee has since been offered as the other security, and I have taken a similar engagement from him. Mr. Willoughby, in his report, suggests that the security of Jhareja Chiefs should be required; but he afterwards thought that of the

* Vide pages 462 to 469 of this Selection.

other caste, Rajpoots, who give their daughters to the Jharejas, would be equally good. One of each has now been obtained, the Raja of Wankaneer being of the Jhalla tribe; and I hope this will be approved of. I likewise annex translate of Soorajee's reply to Mr. Willoughby's letter (No. 2), acquainting him with the decision of Government, as this contains the only renewed engagement which has been taken from him. Should any more formal agreement to renounce Infanticide, and give information of expected births in his family, be required, the Chief is willing to give it.

5. Nothing further was necessary as far as the charge of Infanticide was concerned, except the payment of the fine ordered to be levied; but there has been another difficulty to contend with before it was possible to remove the attachment, viz. making a provision for the liquidation of the arrears due to the Hameedar, or security for the tribute under our guarantee, as alluded to in the 18th paragraph of the late Political Agent's letter above mentioned. On a settlement of accounts between the parties up to 2nd Magh Shoodh 1892 (corresponding with 20th January last), the balance was reported to me to be Rs. 45,000. As it had been formerly ascertained, however, that the Sowkar had included in his account some private pecuniary transactions with the Chief, I had before required him to produce his Chopras (books), in order that I might be able to decide how much of the amount ought properly to be considered within our guarantee. Every possible objection was offered to this, and some with a show of reason, particularly that the private transactions took place many years ago, and on the mortgage of the Mandavee, or customs of Rajkot, which are not literally included in the written agreement regarding the tribute, although they, of course, come within the general provision made therein, that, in the event of the mortgage proving insufficient to repay the Sowkar for his advances on account of tribute, the whole resources of the Talooka shall be included.

6. The Chief was not by any means anxious to press the examination of the accounts, and expressed his desire to pay the private debt likewise, which it is of course but just that he should do. The existence of such, however, gave me considerable latitude in arguing with the Sowkar, and I had but little difficulty in persuading both parties to consent to an arrangement, by which the interest upon the debt, which has been going on at twelve per cent., should cease from the date of the last settlement of accounts already referred to, and the balance be paid off by annual instalments, to bear interest at nine per cent., after the date fixed for the payment of each.

7. I required the Chief in the meantime to pay the sum of Rs. 12,000 towards the liquidation of the debt, besides giving me security for the whole of the current year's demand. This, I am happy to state, he has succeeded in doing, and the Sowkar has agreed to accept the balance, Rs. 33,000, in three annual instalments, payable on 2nd Falgoon Shoodh, which will fall this year on the 18th instant, and commencing in Sumvut 1893 (A. D. 1837). A writing to this effect has accordingly been drawn out and signed by the Chief;

and on my guaranteeing the provisions it contains, the Sowkar is willing to return the present Mootalib (security engagement) receipted in full, the period for which he was responsible for the tribute having last year expired. The fine of Rs. 12,000 was then paid into the treasury, without our having to assist in raising the money, or becoming responsible to any one for its repayment; and upon this I at once consented to remove the attachment.

8. I have not pledged myself in any way to the Sowkar, but, on the contrary, told him distinctly, that if the present arrangement is not approved of, it will be absolutely necessary that he should produce his Chopras (account books). I beg, however, to recommend, in the strongest manner, that it should be adopted. It is most favourable, I consider, for the Chief, and perfectly equitable as far as the Sowkar is concerned; otherwise he would not so readily have agreed to it. I annex (No. 3) translate of the simple engagement requiring our guarantee, in case it is approved of; by which it will be observed that if the Chief acts up to his agreement, his Talooka will be free from this embarrassment in three years. I have every reason to expect, from the character of his present Karbaree, that the strictest attention will be paid to the regular payment of the tribute, and the instalments of arrears as they fall due; and on this ground have only required the Chief's own engagement to pay the tribute, besides agreeing with the Karbaree that he is to furnish Sowkar security each year, both for our dues and the amount of instalment, before beginning to collect the revenues.

9. Much credit is due to the new Karbaree, Motee Paruk, for having already done so much, and effected such favourable arrangements for the future, in order to extricate Soorajee from his embarrassments; and should the plan now proposed meet with the approbation of the Right Honorable the Governor in Council, I would strongly recommend that a small present of cloths, say of the value of Rs. 150, should be made to that individual. Any such mark of favour would have the effect of inducing the Chief of Rajkot to continue Motee Paruk in the management of his affairs; and it is, moreover, highly desirable that advantage should be taken of this, one of the few opportunities which have of late years occurred in Kattywar, to prove to the community in general the sense which Government will always entertain of the services and exertions of persons of this class, in retrieving the affairs of Talookas entrusted to their care, or keeping them in a prosperous condition.

I have the honour to be, &c.

(Signed) W. Lang,

Acting Political Agent.

No. 1.

RAJA CHUNDERSINGJEE, *of Wankaneer, writes as follows:—*

Whereas the Jhareja people formerly put their daughters to death, thereby committing a sin of great enormity; and Colonel Walker, in Sumvut 1864, caused them to enter into engagements to abandon the inhuman custom, and preserve their female offspring for the future; but notwithstanding this the Chief of Rajkot, Sirdar Jhareja Soorajee, disregarded and broke this engagement, and put a daughter to death, which case of Infanticide was investigated in the month of October 1834, and the crime proved by means of witnesses; it therefore became necessary to call upon him to furnish security that he would not commit such a dreadful deed in future, and he has named me: I therefore agree to become perpetual security for him, and accordingly execute this writing, to the effect that Jhareja Soorajee shall inform the Sirkar whenever the birth of a child may be expected in his family, and that he shall never injure or threaten Patel Lukmon's mother, or any other people or their relations, who may have given evidence in the case of Infanticide against him; that he shall act agreeably to, and maintain the engagements formerly effected by the Sirkar for the preservation of the daughters of Jharejas, and the proclamation dated 22nd November 1834 issued on the same subject; and that Jhareja Soorajee shall punctually inform the Sirkar of any breach of these engagements which may occur within his Talooka. I have become security for him in case he may not inform the Sirkar of any case of Infanticide coming within his knowledge, or uphold and maintain the engagements for the abolition of this horrid custom, and am therefore bound to see the same done, and responsible to Government for any breach that may hereafter arise.

This writing is duly signed, Ashad Shoodh 15th, Sumvut 1891 (corresponding with 6th October A. D. 1835).

(Signed) JHALLA CHUNDERSINJEE,
And for him by KOOER WUKUTSINGJEE.

No. 2.

Translation of a Letter from JHAREJA SOORAJEE, *of Rajkot, to* J. P. WILLOUGHBY, *Esq., Political Agent, dated Shrawun Vud 10th, Sumvut 1892 (corresponding with 18th August A. D. 1835).*

Your letter of the 20th June has been received. You have therein written that I am to pay a fine of Rs. 12,000. My circumstances are insufficient to enable me to pay this sum at once. I beg, therefore, you will do me the favour to settle some way in which I can do it. You have further written that I am to inform you beforehand of births likely to take place in my family.

This is well, and I shall do so. In regard to your request that I should furnish security to abstain from the custom of putting my daughters to death in future, I beg to state that I am determined to renounce the custom. My possessions are entirely under the Sirkar; but if, notwithstanding this, you should wish me to give security, I shall duly furnish the same. I have, agreeably to your orders, banished Mehtas Bulwunt, Joeta, and Dulputram Kooshall from my Talooka. In respect to Patel Lukmon's mother and the other persons who gave evidence in my case, or any of their relations, not suffering, as you have written, any harm at my hands, I beg to state that Patel Lukmon is as a son of the Durbar, and there is no one higher in its estimation than he is. I have, notwithstanding, this day called him into my presence, and spoken to him in terms of encouragement and confidence before four Sowkars, and two other persons, whom I had summoned on the occasion. The proclamation regarding the daughters of Jharejas which you have transmitted has been received, and I shall take the measures it directs. Whatever the Sirkar does is designed exclusively for our good, and I am therefore obedient to its wishes. I beg you will fix some way in which I can pay the fine imposed on me, and withdraw the attachment on my Talooka. The character of my place depends on the Sirkar.

No. 3.

To SHET WUKUTCHUND KOOSHALLCHUND, JHAREJA SOORAJEE, *of Rajkot Sirdhar, writes as follows* :—

Whereas I had, through the British Government, appointed you my Hamee (security) for the payment of the tribute and Zoor Tulbee due from my Talooka for seven years, from Sumvut 1885 to Sumvut 1891, both years inclusive, and you have, according to the terms of the Mootalib entered into on that occasion, fully paid the Jam, though I have been unable to reimburse you the whole amount, and consequently, on an examination of the accounts between us for that period, a balance of Rs. 45,000, including the yearly interest, is due by me on the 2nd Magh Shoodh, Sumvut 1892: I have, therefore, paid you the sum of Rs. 12,000 within that month, and a balance of Rs. 33,000 now remains due to you. I agree to liquidate this debt by three instalments, as follows :—

On the 2nd Falgoon Shoodh, Sumvut		1893	Rs. 11,000
Ditto	ditto	1894	11,000
Ditto	ditto	1895	11,000
		Total......	Rs. 33,000

This sum of Rs. 33,000 is to be paid you in the above manner without interest. Should, however, a balance remain due to you of any instalment after the period fixed for its payment, the same shall be payable with interest

at three-fourths per cent. per mensem. The liquidation of this debt will be provided for according to the former Mootalib (agreement), by the mortgage of the whole revenues of my Purguna, from which it will therefore be paid in full.

On the termination of the period fixed for the 3rd instalment, nothing shall remain due to you. This agreement has been entered into in the presence of Captain Lang, Acting Political Agent on the part of the Honorable Company, and no difference will take place. In case I should make any, the British Government will maintain the engagement.

Magh Vud 5th, Sunday, Sumvut 1892 (*corresponding with 7th February A. D.* 1836).

In the handwriting of RAMJEE NARRONJEE, signed by JHAREJA SOORAJEE.

(True translations)

(Signed) W. LANG,
Acting Political Agent.

Memorandum by J. P. WILLOUGHBY, *Esq., Secretary to Government, Bombay.*

1. Under the authority of the Right Honorable the Governor, I proceed to offer a few remarks upon Captain Lang's letter of the 11th of February last, reporting the removal of the attachment which was imposed upon the Talooka of Rajkot, in consequence of the Chief having been convicted of the crime of Infanticide, under the circumstances detailed in my report of the 12th April 1835.

2. The Chief having paid the fine of Rs. 12,000, and having complied with all the other conditions which Government thought fit to prescribe to guard against the repetition of his grievous offence, the removal of the attachment was a very proper proceeding.

3. Although it would have been better that the Chief called upon his former Ministers to render an account of their administration before they quitted his territory, still I think they should not be allowed to refuse to render such an account even at this late period, and the mode proposed by Captain Lang in the 3rd paragraph of his report, for effecting a settlement, appears unobjectionable.

4. I am well acquainted with the person named Motee Paruk, who had been selected by the Chief to succeed as Minister, and from his general respectability of character, and the influence he possesses, I have little doubt that he will in a very short period extricate the Chief of Rajkot from the embarrassments in which, from the mismanagement of his affairs, he is at present involved. I think the honorary present which Captain Lang recommends should be made to Motee Paruk would be well bestowed, and increase his usefulness.

5. The securities afforded by the Chief of Rajkot, for the discontinuance

of the inhuman practice of Infanticide within his Talooka, are, I think, unexceptionable. I originally proposed that he should be required to furnish the security of two Chiefs of his own tribe, but, on reconsidering the subject, I thought it advisable to make the modification noticed in the 4th paragraph of Captain Lang's letter, which I doubt not the Board will be pleased to approve. Our best security, however, for the complete extinction of the revolting custom, is the vigilance of our Agent in compelling the Jharejas to adhere to their engagement for its renunciation.

6. The letter to my address from the Chief of Rajkot, accompanying Captain Lang's despatch (enclosure No. 2), furnishes reasonable grounds for hope that he is in some degree sensible of the enormity of the offence which he committed, and that he is resolved henceforward to renounce the diabolical custom. I am happy to be able to state that before I left Kattywar the Chief acted up to that part of the present engagement requiring him to apprise the Agent of any expected birth in his family. He gave me this information some time before the event took place, and I was then enabled to adopt measures to satisfy myself of the result. This is the more satisfactory because, although the precaution was both called for and justified in consequence of Soorajee having been convicted of Infanticide, the measure in itself must be highly offensive and humiliating to the feeling of a Rajpoot.

7. With respect to the arrangement concluded by Captain Lang for the liquidation of the debt due to the bankers through whom the Rajkot tribute has for several years past been paid, and amounting to Rs. 45,000, I think, under the actual circumstances of the case, it should be approved and confirmed. I have no doubt that a strict examination of the accounts would have enabled us to reduce the amount of debt we have really guaranteed very considerably, because part of the sum above mentioned is undoubtedly composed of private advances to the Chief, unauthorised by the engagement guaranteed.

8. Taking, however, into consideration the important advantage which will be derived by the Chief, from the bankers having consented that the debt, which now bears interest at the rate of twelve per cent. per annum, should become a non-interest debt, payable by instalments, I am of opinion that in this instance the great irregularity of public and private pecuniary transactions being blended in the same account, should be overlooked.

9. In order, however, to check this practice for the future, of which I discovered several instances during my agency in Kattywar, I would recommend that the Political Agent should be directed to issue a notification, strictly forbidding it hereafter, and declaring that any person hereafter proved to have inserted private loans in a guaranteed account will forfeit our guarantee in consequence. He might be further directed to insert a clause to this effect in any Hamee or security bonds which he may hereafter have occasion to guarantee.

10. The non-exaction of Hamee or security for payment of the Rajkot

tribute for the future may be approved, but the Agent should be directed to be vigilant in compelling the Raja to furnish security each year for payment of the same, and the instalment of the guaranteed debt, before he applies the resources of his Talooka to his own use.

11. The proceedings of Captain Lang in effecting the settlements adverted to in this memorandum appear to merit the highest commendations of Government.

(Signed) J. P. Willoughby,
Secretary to Government.

8th July 1836.

Minute by the Right Honorable the Governor, *concurred in by the Board,* dated* 13*th July* 1836.

I approve and adopt* Mr. Willoughby's memorandum generally.

(Signed) R. Grant.
J. Ironside.
J. Farish.

13*th July* 1836.

From J. P. Willoughby, Esq., Political Agent, Kattywar,

To C. Norris, Esq., Chief Secretary to Government, Bombay.

Dated Rajkot, 10*th September* 1835.

Sir,—I have the honour to submit, for the consideration of the Right Honorable the Governor in Council, another case of Infanticide in this province, which has recently been detected, and clearly substantiated.

2. It occurred between three and four months ago, and the person who committed it is Jhareja Veerajee, of Khureesra, a dependant of Jhareja Doongurjee, the Chief of that place. I regret to add, that the latter had endeavoured to screen his dependant, and, consequently, has justly forfeited the marks of favour which I suggested should be bestowed upon him in my report on Infanticide dated 27th September 1834.

3. In consequence of temporary indisposition on my part, this investigation was commenced and conducted with his usual ability by my Assistant, Captain Lang.

4. The case was first brought to my notice by the receipt of a letter purporting to come from the Chief of Khureesra, but in reality written by a Mehta, named Judooram. This letter reported that three Jhareja females had recently been born and preserved in the district of Khureesra ; and further stated that " Jhareja Veerajee had probably had a daughter." It was, however, accompanied by a memorandum from the Mehta, fairly stating that Veerajee's child

* Instructions to the effect suggested by Mr. Willoughby were accordingly issued to the Political Agent in Kattywar on the 9th August 1836.

had been put to death. Translations of both these documents are recorded on the proceedings* under date the 22nd ultimo.

5. Three women were alleged to have been present, but the names of two only were given : one of these, Hoorbaee, when examined by Captain Lang on the 16th August, disavowed all knowledge of the transaction, but stated that she heard "a male child had been born; which died immediately after birth from bleeding at the nose." In her re-examination before me (25th August), she persevered in this statement ; but her evidence is, nevertheless, corroborative of the accusation, because she stated her information was derived from the aunt of the accused ; and as the latter even admits a daughter was born, it is evident that some cause existed why the aunt attempted to deceive the witness in regard to the sex of the infant.

6. Another woman, named Manbaee Khojee in her first examination before Captain Lang (16th August), although it was subsequently proved that she officiated as midwife on the occasion, disavowed all knowledge on the subject, further than that about two months and a half before, she had heard a son had been born, and had died from the cause stated by the preceding witness. She had, further, the hardihood to assert that the Jharejas never employed midwives, lest cases of Infanticide should transpire on their information.

7. At this stage of the inquiry, the case was fully brought to light by one of those accidental circumstances which frequently aid the detection of guilt, in such a manner as may be deemed almost providential. The witness Manbaee being detained at Rajkot, her husband, an old man of about sixty, who happened to be absent from Khureesra when she was summoned, came in search of her. Captain Lang promptly examined this man, and elicited from him the following important facts :—That about two months before, a daughter was born in Veerajee's house, when his wife attended as midwife ; that the infant, having been washed, was placed by the side of its mother, and a little Goor (molasses) mixed with water given to it. Finally, that his wife did not inform him of anything improper that occurred, but that three days after the child was born, he heard that the body of an infant had been dragged from an Ookurda or dunghill, which was suspected to be Veerajee's.

8. Manbaee was now re-examined, and with some hesitation admitted that when the child was born she was sent for ; that the birth had, however, taken place before she arrived ; that two female relations of Veerajee told her a male child had been born, and had died immediately ; that such was the report circulated, but that every person in the town was aware a daughter had been born and had been destroyed.

9. Up to this time the witness was not aware of her husband being at Rajkot, much less of the information he had afforded, and it was evident that

* These proceedings, being voluminous, are omitted from this Selection : their substance is contained in this letter.

from fear she had not yet stated the truth. They were now, however, confronted, when the wife became more assured, and made the following statement:—" One evening, just after dark, I was called to attend Veerajee's wife. A daughter was born. I informed the mother, and she said it should be preserved. I did what is usual on such occasions, and placed the infant on a chair near the mother's cot. When the child was born, two of Veerajee's female relations were the only other persons present, one of whom gave it some Goor and water. I thought it was Goor, and not opium, because it was intended to preserve the child. I returned home; but the following morning, when I proceeded to Veerajee's house, I observed the chair on which I placed the child turned upside down. Upon this, I observed to the mother, 'You said you would preserve the child, what is this?'—when she replied, 'What was the use; I could not afford it; so what was to be done?' When this conversation occurred, no other person was present."

10. Both these witnesses were afterwards re-examined by myself. The only additional circumstance elicited from the husband was, that the dunghill from which the remains of an infant were dragged out by a dog belonged to Veerajee, which naturally fastened suspicion upon him. The wife repeated all the principal facts she had deposed to before Captain Lang, adding,— "You ask me about the killing of the child; the whole town is aware it was killed. Veerajee's wife was attended in her confinement by her sister, who was summoned for the purpose from another village. She was accompanied by a little girl of the age of ten or twelve." This last fact will, in the sequel, be found of material importance.

11. Before dismissing this part of the evidence, I deem it right to make two observations,—*1st*, that the revolting circumstance of Veerajee's child having been dragged out of the dunghill has not been established; *2nd*, that although the midwife stated truly the infant was destroyed, perhaps, to avoid implicating herself, she had given a false account of the time when the barbarous deed was committed, and has concealed the real circumstances attending it.

12. To proceed,—Walbaee, another witness, in her examination before Captain Lang, denied all knowledge of the subject, except that she heard a son was born, which died immediately after birth, from bleeding at the nose. Before me, however, she acknowledged a daughter was born; that a slave girl named Jeewee informed her it was destroyed; and that the whole town of Khureesra were aware of the circumstance. It is evident that the three women, Hoorbaee, Manbaee, and Walbaee, came prepared with a preconcerted story, the falsehood of which was accidentally exposed by the husband of Manbaee.

13. The accused was now sent for, and informed of the charge against him, which he stoutly denied. He admitted having had a daughter two or three months after the last Hoolee (which festival fell on the 15th March 1835), but asserted that it died immediately after birth, from hemorrhage at the nose; adding that he had had five sons which had died in a similar manner. He

stated that he was absent from home when the birth occurred, and, in the first instance, asserted he did not visit his house for six or eight days after the occurrence, but finally acknowledged he did so the same evening. At first he said he did not know who was present at the birth, but afterwards corroborated the midwife's evidence upon this point. He was required to send for one of these persons, but has evaded doing so, although such attendance might have been effected without much violence to the prejudices of his caste regarding the appearance of their women in public. Finally, he has made no attempt whatever to produce evidence to refute the charge, which he might easily have done had it been false.

14. I now beg to call attention to the examination before me of the Mehta through whose meritorious exertions this case of Infanticide has been discovered. He admits that the letter referred to in paragraph 3 was dictated by him without the authority of the Chief in whose name it professes to be written, but alleges that the information it contains was derived from the Chief's mother. This lady being at Rajkot, I deputed my Native agent to interrogate her on the subject, and the result of her examination is recorded on the proceedings. In this she denies having ever authorised the Mehta to report that Veerajee's child had been destroyed, asserting, on the contrary, that it died a natural death.

15. Further inquiry, therefore, appeared necessary on this point; and as the Mehta had mentioned the name of the person who was the channel of communication on the occasion, he was summoned. Fortunately this person is altogether unconnected with the parties implicated. He is a Rajpoot of the Jhalla tribe, and has for some time past been residing at Khureesra, taking care of a mare and foal belonging to his master, who resided at Bhorka, and is connected by marriage with the Chief of Khureesra. This man deposed that he heard "that Veerajee's wife gave birth to a daughter, and that it was put to death; that the Mehta Judooram sent him to make inquiries of the wife of Doongurjee, the Chief of Khureesra, and she acknowledged the fact, without stating the manner in which the death of the infant was effected. The circumstance is known to all the inhabitants of Khureesra: they are afraid to inform; but why should I conceal so great a Pap (sin)?"

16. In his examination, the Mehta also alluded to a woman named Kessur, residing at Khureesra, capable of affording information on the subject, and she was likewise summoned and examined. At first, this witness denied having ever stated the infant was destroyed, but asserted that it died a natural death, after having lived eight days. On being confronted with the Mehta, however, she confessed that she did inform him of the murder, and stated "that she derived her information from the mother of the infant, and that the occurrence was the talk of the whole town." She explained that in the first instance she was afraid to speak the truth, lest her master (*i. e.* the Chief of Khureesra) should get into difficulty on account of what had happened. I consider this woman's evidence to be trustworthy, and, as far as it extends,

important; the first, because it was given reluctantly; the second, because her situation as a domestic in the Chief's family afforded her opportunities of becoming acquainted with what had happened.

17. It may almost appear to have been superfluous my still persevering in this inquiry after having obtained such a strong body of evidence in support of the only facts of real importance to prove, viz. that the wife of the accused was delivered of a daughter, and that it was destroyed. Too great caution, however, cannot be observed in conducting investigations of this kind, because the ordinary rules and principles of judicial inquiries cannot be rigidly adhered to. It must be obvious that cases of Infanticide can only be established by the servants and dependents of those guilty of them. It is therefore essential, for their protection, that their names should in many instances be concealed, to prevent their being exposed to the vengeance and résentment of their masters. It must also be equally obvious that nothing is more easy to advance than an accusation of Infanticide, and it becomes the more imperative upon the Agent to adopt every precaution in his power to guard against an innocent man becoming the victim of enmity and malice. He must even take care lest his zeal in the cause of humanity should warp his judgment; lest his natural and great anxiety to detect instances of a barbarous practice, known to exist, should induce him to give too ready credence to accusations of this kind, and to the evidence by which they are supported, so as to enable him effectually to suppress the diabolical custom, by combining the system of rewards with a few examples of signal punishment. These remarks apply more in a general point of view than to the individual case under report, and are offered in support of my opinion that such inquiries should never be abandoned until all the evidence within reach has been obtained.

18. It was, however, by accident only that additional evidence was obtained in the case under report. When I was about to close the inquiry, a woman named Tejoo, accompanied the two witnesses whose testimony is summed up in the 15th and 16th paragraphs. Having ascertained that she was a domestic servant in the house of the Chief of Khureesra, I examined her. At first she declared that Veerajee's child lived ten days. On being, however, admonished to speak the truth, and after having received assurances of protection, she said she would do so, provided her examination was conducted in private, and that her name should not be published. To this I assented, when, without hesitation, she made the following statement, which was afterwards most fully corroborated by the little girl named as her informant:—

"My first statement was dictated by fear. When Veerajee's wife was about to be confined, her sister (called the Patla Sasoo) was summoned from another village to assist on the occasion. A daughter was born. Two other women besides the Patla Sasoo were present. When the infant was born, the Patla Sasoo placed it between two tiles, with the after-birth on its mouth: this is the usual way in which the daughters of the Jhareja tribe are put to death. This is the second time a daughter of Veerajee's has been destroyed. The

Patla Sasoo buried the infant in a corner of a cattle-shed adjoining Veerajee's house. This occurred about five months since. I am acquainted with the circumstances, because I reside with the Jharejas. The midwife Manbaee arrived after the birth had taken place." In her cross-examination, the witness further stated,—"Veerajee, the father of the child, was sleeping in the veranda when it was born; his brother Hallarjee was with him. He recommended that the infant should be preserved, apprehending the consequences; but Veerajee, awaking, gave orders for its destruction. A slave girl named Waloree, of about ten or twelve years of age, accompanied the Patla Sasoo to Khureesra, and it was from her I learnt the above particulars the day after the child was born. In the first instance, she attempted to deceive me, by stating a still-born son had been produced; but finally informed me as above. The birth occurred at midnight."

19. On reference to paragraph 10 it will be seen that the witness Manbaee likewise deposes to the fact of a little girl of the age of ten or twelve years having accompanied the Patla Sasoo to Khureesra. I now, therefore, despatched a confidential agent to the village where she resided, about twenty miles from Rajkot, with strict injunctions not to permit her to hold any communication whatever with the persons who had been previously examined. This was accordingly done; and, in her examination before me, she entirely confirmed every part of Tejoo's evidence, with the exception of that part of it where she stated the father ordered the child to be destroyed, in opposition to the advice of his brother Hallarjee.

20. The charge being thus clearly established against Veerajee, it now remains for me to suggest the punishment that should be inflicted. The circumstances of the case would justify very severe penalties: the accused, personally, is not a fit object of clemency; no plea exists in mitigation of his offence, for he cannot even urge inattention on our part in enforcing the agreements of his tribe to renounce Infanticide. The offence certainly occurred within the last five months, and I may safely say no subject has during the last three years engaged so much attention at Rajkot as that of Infanticide. He must have seen people deputed to his district to take a census of Jhareja females; and he must have been aware that the whole of the Rajkot Chief's possessions had been placed under attachment on account of the commission of a like offence. He has, therefore, sinned against all these warnings, and, could I separate the individual from the impression likely to be produced on the whole tribe generally, I should have no hesitation in recommending protracted imprisonment, involving removal to a distant gaol or even transportation, as the most suitable punishment that could be awarded.

21. I confess, however, I entertain doubts whether such severity would operate beneficially, and tend to the ultimate extinction of the practice; and, after mature consideration, I beg to propose that Veerajee should be sentenced to suffer twelve months' ordinary imprisonment in the Rajkot gaol, and to

pay a fine of Rs. 3,000, or in default thereof to suffer imprisonment for the further period of two years; and finally, on his release, to furnish security that he will abstain from Infanticide hereafter.

22. The fine proposed is, I believe, far beyond Veerajee's means to pay; but the Chief of Khureesra has evinced a warm interest in his behalf, and will, in all probability, come forward to assist him. Be this as it may, if he is unable to atone for his offence by payment of this fine, he should be made to do so in person.

23. I deeply regret to be obliged to state that I consider the Chief of Khureesra so far implicated in Veerajee's offence that, with a full knowledge of it, he failed to report it to me, although bound to do so by his engagements. I believe the Mehta Judooram's statement that one of the Chief's female relations acknowledged that the infant was destroyed, corroborated as it is by the evidence of the Jhalla Rajpoot, named Natha Jetha; but independent of this fact, there is other evidence recorded on the proceedings, proving that the destruction of the infant was known in the Chief's family. It is impossible to suppose, therefore, that he himself was ignorant, and his manner and behaviour, when examined before me, confirm my belief to the contrary.

24. Under ordinary circumstances, the Chief would be justly liable to fine, for having tacitly permitted one of his dependents to commit Infanticide, without reporting the occurrence to the Agent. It will, however, be in the recollection of Government, that in consequence of the favourable result exhibited in the return of Jhareja females from the district of Khureesra, I recommended that a remission of tribute and an honorary present should be granted to this Chief. These marks of favour were sanctioned in your letter dated the 22nd of November 1834, and the Chief was duly apprised of them. Fortunately, however, no opportunity has intermediately occurred for bestowing them. They have been justly forfeited by the Chief's attempt to screen Veerajee; and though I do it with reluctance, I beg to recommend that they be cancelled, and in this case no other punishment need be awarded.

25. The merit of the Mehta Judooram, in bringing Veerajee's crime to light, is very conspicuous, and requires to be proportionately rewarded. He is the Vukeel of the Chief of Khureesra, a situation which he will most probably lose in consequence of having informed against a dependent of his master. For this, and other reasons, I do not think a reward of Rs. 800 greater than he is entitled to, which I beg to recommend accordingly, from the Infanticide Fund.

26. The Right Honorable the Governor in Council will perceive, at the close of the annexed proceedings, that Veerajee has, pending the receipt of instructions, been committed to the Rajkot gaol. His commitment appears to have created just that sensation in the country which is desirable. The community, and particularly, I am informed, those tribes who marry their daughters to the Jharejas, view the measure with satisfaction, and as an earnest of our determination effectually to suppress the revolting practice. A few days after Veerajee was committed, a deputation of such members of his

caste as happened to be at Rajkot, aided by Dewajee, the uncle of the present Chief of Moorvee, a most respectable man, came to me for the purpose of interceding in his behalf, and to request that I would release him on security until the receipt of the orders of Government. In declining to comply with their request, I did not fail to embrace so favourable an opportunity of explaining, in open Kucheree, the views and intentions of Government upon the subject of Infanticide; of inveighing against the enormity of the custom; and of exhorting them individually and collectively to aid, by every means in their power, in effecting its abolition. I think I succeeded in exciting a favourable impression, and it was satisfactory to observe that the deputation made no attempt whatever either to deny Veerajee's guilt, or to palliate it.

27. In conclusion, I take the liberty to request the instructions of the Right Honorable the Governor in Council upon this case as early as may be practicable. The Political Agent's Court of Criminal Justice is about to be convened, and as this will draw a large concourse of persons to Rajkot, I think a good effect would be produced if the sentence against Veerajee is published when the Court is sitting, and in the presence of as many persons as can without inconvenience be collected together.

I have the honour to be, &c.
(Signed) J. P. WILLOUGHBY,
Political Agent.

Rajkot, 10th September 1835.

From C. NORRIS, Esq., Chief Secretary to Government,

To the POLITICAL AGENT, Kattywar.

Dated Bombay Castle, 9th October 1835.

SIR,—I am directed by the Right Honorable the Governor in Council to acknowledge the receipt of your letter dated the 10th ultimo, with enclosures, reporting a case of Infanticide committed by Jhareja Veerajee, of Khureesra, and of your proceedings thereon.

2. The Governor in Council is of opinion that you acted quite right in pursuing the investigation, even after you were in possession of proofs which, in ordinary cases, would have seemed abundant. The subject of inquiry was a family transaction of the darkest and most secret nature. The particulars could be known only from the mouths of relatives, domestics, or dependents. The evidence of necessity consisted in a great measure of hearsay. The peculiarity of the jurisdiction exercised precluded many of the ordinary forms of justice. Under these circumstances, too much care could not be bestowed in obtaining the materials of judgment.

3. With regard to the punishment to be inflicted on the offender, the ultimate and corrected view taken by you on the subject is, in the opinion of the Governor in Council, a just one. The object of human punishment not being the infliction of vindictive pain, but simply the prevention of crime, and this

effect being chiefly to be produced by the impression created on others, this last consideration, and not the actual criminality of the offender, should predominate in measuring out the penalty awarded. It appears to the Governor in Council that by undergoing an imprisonment of twelve months, by having to pay a fine of Rs. 3,000 on pain of a further imprisonment for two years, and by being obliged to furnish security that he will never again be guilty of Infanticide, Veerajee will be adequately punished for all the purposes of example.

4. The Chief of Khureesra, by conniving at the crime of Veerajee, or at least by screening him, has lamentably forfeited the character which the diminution of the practice of Infanticide under his sway had procured for him, and has deserved to lose the advantages, both pecuniary and honorary, with which Government at your suggestion was prepared to mark its sense of his merits. The Governor in Council concurs with you in thinking that to withhold from him these rewards will be felt as a sufficient punishment; and at the same time the privation in this case will enhance the value of the similar marks of favour bestowed in other instances.

5. The Governor in Council sanctions the reward of Rs. 800 from the Infanticide Fund to the Mehta through whose exertions the crime of Veerajee was detected. You will, however, inform this person, that his letter giving notice of the Infanticide ought to have been written in his own name. For what purpose he gave it the semblance of a communication from the Chief of Khureesra does not appear. It is admitted that he had no authority to use that Chief's name, and he could hardly have supposed that the simulation should not be discovered. But whatever purpose, temporary or ultimate, he intended to answer, by this well-meant fraud, he rather created than avoided difficulty by resorting to it,—thus only furnishing another proof that the interests of truth are inseparably blended with those of justice.

6. As your letter shows it to be fully in your recollection that every exertion should be used to protect the witnesses, on whose testimony Veerajee has been convicted, from the resentment of that person and of his patron the Chief of Khureesra, I am directed merely to allude to that topic.

7. In conclusion, the Right Honorable the Governor in Council instructs me to express the high sense entertained by Government of the zeal, acuteness, and success with which both yourself and Captain Lang have followed out this painful and disgusting inquiry, and established the guilt of the party accused.

8. You will be pleased to report whether or not the fine of Rs. 3,000 is realised.

I have the honour to be, &c.

(Signed) C. NORRIS,
Chief Secretary.

Bombay Castle, 9*th October* 1835.

From J. P. Willoughby, Esq., Political Agent in Kattywar,
To C. Norris, Esq., Chief Secretary to Government, Bombay.

Dated Rajkot, 16th September 1835.

Sir,—I have the honour to submit, for the consideration of the Right Honorable the Governor in Council, another case of Infanticide committed in this province.

2. Having received information inducing me to believe that this case had occurred, I deputed the person who has been entrusted with the Jhareja census in progress, to make inquiries upon the subject.

3. On his arrival, the family who committed it (alarmed, as it would appear, by the measures adopted in the case of Jhareja Veerajee, reported in my letter of the 10th instant) voluntarily came forward and confessed the crime, in the hope that mercy would be extended to them, but without receiving any promise of pardon.

4. From the depositions recorded on my proceedings, the Right Honorable the Governor in Council will perceive that the offence was committed between fifteen and eighteen months ago. The father of the child, a youth of weak intellect, does not appear to have been concerned in the murder, since his father, the Jhareja named Bugwanjee, admits that the infant was destroyed by his orders. The destruction of the child is further confirmed by the evidence of the two Jharejas named Deengajee and Sujajee.

5. Jhareja Bugwanjee is the only person I consider deserving of punishment; but I think it advisable to recommend that he should be very leniently dealt with,—*1st*, because the offence was committed previous to the detection of the Rajkot case, and, consequently, before the warning that case afforded to the Jhareja community of our fixed determination to suppress the practice of Infanticide; and, *2nd*, in consideration of the delinquent's confession. It is true that this confession has originated in alarm for the consequences, but I do not think it likely that one who has thus acknowledged the offence and its turpitude will again be guilty of it.

6. The family implicated in this offence are in very impoverished circumstances, and quite unable to pay a fine of considerable amount. Having taken all the above circumstances into consideration, I beg to suggest that Jhareja Bugwanjee be sentenced to pay a fine of Rs. 100, or, in default of payment thereof, to suffer three months' imprisonment in the Rajkot gaol; and in either case to be required to furnish security to abstain from the practice hereafter.

I have the honour to be, &c.

(Signed) J. P. Willoughby,

Political Agent.

Rajkot, 16th October 1835.

Rajkot, 9th September 1835.—Moonshee Ghoolam Mahomed, the person appointed to take the Jhareja census, suggested in my report on Infanticide dated the 24th September 1834, was this day instructed to proceed to Lodeeka, for the purpose of ascertaining, if possible, whether Jhareja Deengajee had put his daughter to death, a rumour to this effect having reached me.

14th September 1835.—The Moonshee returned, and reported that, according to the above order, he proceeded to the village of Mowa; Jhareja Bugwanjee, the father of the accused, came to him, and said,—"Suppose a person who has committed some fault proceeds to the Agent, acknowledges it, and asks pardon, will such be extended?" He replied,—"I am not authorised to answer this question, or to give assurances; but Government will be pleased that you speak the truth." Upon this, Bugwanjee said,—"We have committed a fault against Government: we will, however, confess before the Agent, and ask forgiveness." I asked him what offence he alluded to, when he said,—"About fifteen months ago a daughter was born in the house of my son, which was destroyed: you have come on the part of the Agent to make inquiries; go and inform him."

Q.—Was Jhareja Bugwanjee aware that suspicion existed against his son before he communicated to you the above particulars?

A.—I do not know.

Q.—Did you hold out to him any promise of pardon to induce him to confess?

A.—No, I did not; I told him I had no authority to do so.

Q.—Who were present when he made the above communication?

A.—His son Deengajee, and his brother Sujajee.

Q.—Did they take part in the conversation?

A.—Both said that what Bugwanjee had stated was true.

Q.—Did you ascertain how the child was destroyed, and who was present on the occasion?

A.—I asked this, but Bugwanjee observed,—"Do not make inquiries on this point; it is sufficient that we confess the deed."

Sent a horseman to Mowa to bring the three prisoners above alluded to, to Rajkot.

15th September.—Jhareja Bugwanjee Veersajee, aged forty-five, shareholder of the village of Mowa, Talooka Lodeeka, deposes as follows:—

When the Moonshee came to Mowa, I asked whether Government would pardon a fault (Bhool), if it was acknowledged: he replied he was a servant, and could not make any promise. I then referred to the case of Jhareja Veerajee, of Khureesra; to his fruitless denial of the charge of having put his daughter to death, and the punishment inflicted upon him; and

stated, that being thus warned, I desired to confess my fault, after which it rested with Government to kill or preserve me. The Moonshee asked me what offence I had committed, and I told him the daughter of my son Deengajee had been destroyed.

Q.—How long ago did this occur ?

A.—About eighteen months ago.

Q.—Where were you at the time ?

A.—I was at Rajkot, whither I had gone to purchase grain.

Q.—Who was present?

A.—The women were present: the wife of a Sindee, named Nathoo, acted as midwife; they have left my village, and I do not know where they have gone to.

Q.—How was the child destroyed?

A.—Opium was given to it about three hours after it was born.

Q.—When you confessed to the Moonshee, were you aware that information had been obtained of the destruction of Deengajee's child ?

A.—No, I was not; I confessed because the fate of Veerajee alarmed me. The killing of our daughter, I am aware, is a great sin. It shall not occur again for the next seven generations. If my son henceforward has any children, they shall be preserved, whether male or female.

Jhareja Deengajee, aged twenty-two, son of the preceding witness, residing at Mowa, states as follows :—

About fifteen months since, my wife was delivered of a daughter ; my wife, Pooteebaee, put it to death ; I do not know in what manner the child was destroyed.

Q.—By whose orders was the child destroyed ?

A.—I do not know.

Confronted the father and the son, when the former confesses that the infant was destroyed by his orders; and states that his son is half-witted, and of weak intellect. This certainly appears to be the case.

Jhareja Sugajee Wursajee, aged twenty-five, shareholder of Mowa, brother to the first and uncle to the second witness, states as follows :—

Between fifteen and eighteen months ago, Jhareja Deengajee's wife had a daughter, which was destroyed. I will not speak falsely.

Q.—Where were you at the time?

A.—I was at Mowa.

Q.—Who attended Deengajee's wife ?

A.—I do not know.

Q.—Who told you the infant was destroyed?

A.—My brother Bugwanjee informed me. I observed to him it was very wrong; as long as I live it shall not happen again.

Q.—What induced you to acknowledge this great sin.

A.—We were afraid that we should lose our (Geeras) hereditary possessions, and hoped for pardon by confessing.

Q.—Did the Moonshee make any promise of pardon to you?

A.—No, he did not; I will not speak false before you as Veerajee did. Up to the present time minute inquiries respecting the killing of Jhareja daughters were not made; the destruction of Deengajee's child occurred before they were instituted: now the custom will be abandoned, on account of the great scrutiny that is entered into.

Permitted Jhareja Deengajee and Sugajee to return to their village, and admitted Jhareja Bugwanjee to bail, on the responsibility of Jhareja Jessajee, Chief of Lodeeka, pending the receipt of the instructions of Government.

(Signed) J. P. WILLOUGHBY,
Political Agent.

From C. NORRIS, Esq., Chief Secretary to Government,
To the POLITICAL AGENT, Kattywar.

Dated Bombay Castle, 9th October 1835.

SIR,—I am directed to acknowledge the receipt of your letter dated the 16th ultimo, No. 220, reporting another case of Female Infanticide, committed by the orders of a Jhareja named Bugwanjee.

2. Painful as it is to receive accounts of the repetition of this execrable crime, the Right Honorable the Governor in Council hails this case as proving, even on the solemn depositions of the guilty parties themselves, that the meritorious exertions used for the repression of the practice, as exemplified in the matter of Veerajee, reported in your letter of the 10th ultimo, are already accomplishing the first great object of a vigilant administration of justice, namely that of bringing to light concealed delinquency.

3. The Governor in Council agrees with you, that punishment should be awarded to the grandfather Bugwanjee alone, and that it should be confined to the lenient infliction as recommended by you.

4. Even the security for future good behaviour which is to be demanded of Bugwanjee, on the termination of his imprisonment, should be regulated as to its amount by his known circumstances, as otherwise he runs the risk of being confined for life.

5. On this occasion, I am instructed to state, that in receiving as evidence the confessions of the guilty parties, the Governor in Council observes that the question is always asked whether the confession was elicited by any promise of pardon. In the present case no promise of pardon was given, and of course no difficulty arose; but even had a promise of pardon or of lenity been given, the Governor in Council is of opinion that the evidence should not have been rejected. In the supposition that such a case may occur hereafter, the Governor in Council desires me to bring the point to your notice.

6. It is a highly technical rule which totally excludes confessions so obtained, and the Governor in Council does not wish to see it implicitly adopted

in investigations which, wanting many of the facilities of regular courts of justice, should not be hampered as a matter of course by all their restraints.

7. The question admits of distinctions; but, generally speaking, the Governor in Council is of opinion that confessions obtained by promises of favour should be admitted in evidence; but that unless there be fully sufficient evidence to convict the accused without them, the promise should always be taken into the account in dealing with the offender after conviction.

8. You will be pleased to report whether or not the fine of Rs. 100 is realised.*

I have the honour to be, &c.

(Signed) C. Norris,
Chief Secretary.

From J. Erskine, Esq., Political Agent in Kattywar,
To the Chief Secretary to Government, Bombay.

Dated Rajkot, 30*th June* 1837.

Sir,—I have the honour to submit my report on Female Infanticide in Kattywar for the years 1835 and 1836.

2. The report overdue for 1835 was in preparation last September, it having been delayed till that time in order that I might submit to Government the result of a more mature and careful consideration of the steps that had already been taken for the purpose of its final extermination than I had it in my power to offer on my first arrival in this province, as well as propose the adoption of such others as circumstances appeared to require, and which would, in my opinion, most securely conduce to that desirable end, after a dispassionate consideration of the general question. The census was not quite ready, however, at that time, and my sickness and absence in Bombay have prevented me until now, for want of the records and other local information, from laying before Government the report for the former year. I have, therefore, considered it best to incorporate the report for both years into one,

* The proceedings at pages 480 to 493 having been reported to the Honorable the Court of Directors, that authority in reply, under date the 7th September 1836, observed as follows:—

"We observe that two more cases of Female Infanticide have been detected by Mr. Willoughby. In one case, the offence was discovered by the voluntary confession of the principal offender, and the punishment inflicted has, in consideration of this circumstance, been slight; in the other case, that of Jhareja Veerajee of Khureesra, the crime was proved after a diligent investigation, and Veerajee was sentenced to twelve months' imprisonment, and a fine of Rs. 3,000, or, in default thereof, a further imprisonment for two years. The Chief of Khureesra having violated his engagements by not reporting Veerajee's offence, though fully informed of it, has been punished by withholding the remission of tribute to the amount of Rs. 1,000 which you had proposed to grant, and the present of Rs. 100, which you had previously resolved to bestow upon him as a mark of satisfaction at the favourable state of his Talooka in regard to Infanticide.

"These proceedings were proper, and we perceive in the documents relating to them gratifying indications of a progressive change in the moral sentiments of the people on this subject."

which plan will not interfere with the principle on which I propose to frame this report, and which mode will, I trust, not be disapproved of by the Right Honorable the Governor in Council.

3. Following, with a trifling deviation, the example of my predecessor, in his report of the 24th of September 1834, I shall divide this report into three separate heads. *First*, I shall notice the several cases of this crime which were brought to the notice of the Agent during the years under review, with the result of the investigation of each case, and the decision of Government thereon; *second*, I shall compare the census now completed with the returns which Mr. Willoughby obtained from the different Jhareja Chiefs, with the view of ascertaining the accuracy of the data on which he founded his report, and then, by a scrutiny of the state of the children born since the issue of Mr. Willoughby's proclamation, deduce the result of that gentleman's humane exertions both towards the object of the preservation of individual infants, and the more comprehensive one of the final abolition of this horrid practice; and *lastly*, I shall offer such suggestions as my judgment dictates, as to the further means to be resorted to in order to its final extinction, should the present plan, on examination, not appear to be adequate to its object.

4. The first case since the renewal of the vigilance on the part of the British Government under the administration of its affairs by my predecessors, which was brought in a tangible form before the Political Agent, was that of Jhareja Soorajee, the Chief of Rajkot, a British tributary, and one of the principal Jhareja Talookdars in the peninsula. After a careful investigation, conducted by Mr. Willoughby and Captain Lang conjointly, with as great delicacy as the nature of the case admitted of, the crime was clearly substantiated, by means of the midwife in attendance at the birth of the child, the slave girls waiting in a menial capacity, and some Brahmins, who were in attendance outside to note down the Mela or propitious moment, had a son been the offspring. Great reluctance was evident on the part of the witnesses, all being under the influence of the despotic Chief, and great discrepancies occurred in their evidence. The Chief defended himself by asserting the fact of the birth of a female child, but which was not entered in the census in consequence of its having been premature, and that the midwife and the persons in attendance could prove the truth of his assertions. After more minute inquiry, the falsity of the evidence was proved, and, ultimately, one of the parties present confessed the murder, and explained the manner in which it was committed. The Chief's conduct on a subsequent interview strongly confirmed his guilt, and his Talooka was placed under attachment until the pleasure of Government was known. The date of the commission of the offence was November 1833; the report to Government was made on the 12th April 1835, and the answer dated 2nd June of the same year. By that decision, the Chief was fined Rs. 12,000; required to renew his engagements against Infanticide; to furnish the security of two or three of the principal Jhareja Chiefs; to bind himself to report to the Political Agent any instance

of reputed birth in his family; to dismiss his evil advisers; and, finally, he was informed that a repetition of the offence would subject him to the forfeiture of his estate, and to such other punishment as Government might see fit to award. As I consider this to be the case which bears most materially on the subject under review, I shall have occasion presently to revert to it. The second case was that of Jhareja Veerajee, of Khureesra, who was, after a long and patient investigation by Mr. Willoughby and Captain Lang conjointly, convicted of the offence, committed in May or June 1835. He was sentenced to twelve months' ordinary imprisonment, to pay a fine of Rs. 3,000, or in default thereof to suffer a further imprisonment for two years, and to furnish security against a repetition of the offence. (Report dated 10th September, and answer, 9th October 1835). The third case was that of Jhareja Deengajee, of Mowa, who was convicted of the crime, committed about fifteen months previous to the 16th September 1835, when the report was signed, and the reply from Government was dated 9th of October, when his father, Bugwanjee, being the person in fault, was fined Rs. 100, or in default thereof to suffer ordinary imprisonment, and to furnish security against a repetition of the crime. The fourth case was that of Jhareja Khengarjee, of the Tromba Bhyad, who nominally holds the situation of Bargeer or Lieutenant to Soorajee, but is in reality that Chief's principal adviser. The crime was not proved, but Government was pleased to order precautionary measures against the offence for the future. I shall have occasion to take notice of this case before I conclude this report. This was reported on the 14th December 1835, and replied to on the 18th March 1836 following. The fifth case was one of a Jhareja called Dajee, of the village of Guddra, who was convicted of the crime, committed in September 1833. He was ordered to be fined Rs. 100, and to furnish security for the future. This was reported 21st December 1835, and answered 28th March following. The sixth case was that of Jhareja Seesabhaee, of Kotra Nyajee, which was not proved: security, however, was demanded from the chief Grasias of Kotra, and from himself, which was furnished. Reported 10th March, answered 9th July 1836. The seventh case was of Jharejas Ubhesing and Bugwanjee of Gunode, two of the Gondul Bhyads, which was not proved. The report was dated the 29th April, and answered 6th June 1836, when the accused were declared not guilty, and ordered to be informed of the same. The informer was a discharged servant of the accused. I shall beg to call the attention of Government to this case subsequently. The eighth case was of Jhareja Bawajee, brother of the Shapoor Chief: it was reported on the 12th June, and answered 9th August 1836. The decision of Government was that there were great suspicions, but that nothing was proved, and that the principal Grasia of Shapoor was to renew his engagement for his brother, and the latter to furnish security. A fine of Rs. 50 was ordered to be levied from the Shapoor Chief, for not inserting the birth and death of his niece in the census. Acting upon the orders of Government, which sanctioned a severe fine from all those Chiefs who neglected the orders issued in Mr.

Willoughby's proclamation, I recommended Rs. 100 to be levied—the sum likewise suggested by Captain Lang; but Government thought fit to reduce the fine to Rs. 50. I beg leave here to bring to the notice of Government that Government, in the reply to my report of this case, appeared to suppose that Captain Lang had not reported the case to me in the official form, which that assiduous officer duly did. My reasons for not forwarding his letter entire were, that the case was so clear in itself, and as I concurred in Captain Lang's decision, I thought it needless to increase the bulk of the report by a repetition of Captain Lang's sentiments and my own; and second, because, in the concluding paragraph of that officer's letter, he suggested a measure which I was not at that time prepared to express an opinion upon, which I thought would have been expected from me by Government had I brought it to their notice at that time, but which I intended in my general report to remark upon. This measure shall be alluded to, with my opinion on the subject, when I proceed to discuss the coercive measures at present in force towards the suppression of the crime. I mention this circumstance, as I should be distressed to think that Government fancied that that officer, who has been such a zealous aider of the benevolent intentions of Government in this great cause, had so far relaxed his efforts as to treat a case which he had investigated in a desultory or superficial manner. The ninth case brought before the Political Agent was that of Jhareja Moteebaee, of the Mooleeladeree Talooka. The case against him was clearly disproved, as the accouchement of his wife, which was said to have led to the commission of the crime, was clearly proved to have produced a son, still alive. The informer was a person related to the accused, who, on account of disputes, had gone out in Bharwuteea against his brethren, and the decision of Government was that he should be upbraided for his accusations. The tenth and eleventh cases were against the Jharejas of Gutka and Rajpoora, which were investigated, but abandoned for want of grounds upon which to found a judicial inquiry, though suspicions were very strong. These were not reported to Government. Twelfth, Jhareja Hallajee, of Rajkot, investigated, but abandoned for the same reason. The last case in the two years under review was that against the son of Jhareja Dewajee, of Sujonpoor, uncle to the Chief of Moorvee, which was reported to Government on the 6th of October 1836, and answered 16th of May 1837. The birth and death of a daughter were proved; but as six months, the time allotted by the proclamation, had not elapsed, nothing tangible was produced. Jhareja Dewajee was directed to be informed that he might have avoided the calumny by having reported the birth and death of his grand-daughter, and this decision was duly communicated to him.

5. This terminates the list of cases brought to the knowledge of the British authorities during the years under consideration; but, as a scrutiny of the census will show, by no means presents an accurate picture of the scene of iniquity.

6. The first part of the *second* head of my subject is to compare the returns

obtained by Mr. Willoughby from the Chiefs themselves, with the actual survey now completed (with the exception of the Nowanuggur Talooka), and thence to ascertain the correctness of the data on which Mr. Willoughby founded his observations and proposed his measures. Although the returns have been found to be in the case of some Talookas defective, yet it is satisfactory to know that they were not liable to lead that gentleman into error by showing any very widely different state of the population from the correct one. Excluding children of one year and under, who were born subsequently to the date of Mr. Willoughby's returns, a comparison of the two documents shows the following results :—

Talookas.	Mr. Willoughby's Returns.		Present Census, excluding those of one Year and under.	
	Males.	Females.	Males.	Females.
Dherol	208	84	196	80
Gondul	86	44	289	85
Moorvee	61	7	259	38
Rajkot	15	3	21	5
Drappa	67	10	84	10
Veerpoor	52	10	55	13
Mooleeladeree	63	11	36	8
Seesang Chandlee	37	13	42	15
Satodur Wowree	38	24	74	22
Kotra Nyajee	24	2	28	2
Keersura	12	16	30	13
Rajpoora	30	2	32	2
Jhallia	28	11	36	8
Mallia	16	4	31	13
Lodecka	19	2	15	2
Mengnee	6	6	11	6
Paal	5	1	7	2
Bharwa	18	2	6	2
Veerwa	2	..	2	..
Kotaria	3	1	3	1
Shapoor	3	..	12	..
Wudalee	8	1	8	1
Kotra Sanganee	3	1	13	3
Kaksiallee	4	2	5	2
Mowa	2	1	3	1
Gowreedur	5	..	8	1
Gutka	4	..	4	2

From this it will be seen that the most defective returns were from Moorvee and Gondul; from the former of which 198 males were left out of the return, and 31 females; from the latter, 203 males and 41 females. In the case of Gondul, the defective state of the returns led Mr. Willoughby to think too favourably of Gondul; the difference being only but two to one in excess of males, while in reality the disproportion was nearly three and a half to one. In the case of Moorvee, the disproportion shown by the first return was

greatly similar to the truth, viz. upwards of eight to one. The return from Mooleeladeree showed 63 males and 14 females, whereas there are now living but 36 males and 8 females. In the Rajkot Talooka only 15 males were returned, whereas there are 21, who must all have been there at that time. The returns from Dherol were, it will be observed, nearly quite correct (although those furnished to Mr. Langford in 1829 were evidently false, exhibiting 71 females, whereas there are only now 88, and no casualties mentioned to have occurred), as well as from several of the smaller Talookas; and any little difference that may be apparent in them is to be attributed, I have no doubt, to the fluctuations in the population, from poor people occasionally altering their place of abode in search of subsistence. In no case, therefore, except in Gondul and Mooleeladeree, do the returns exhibit a more favourable state of the population than the actual survey now forwarded proves to have been warranted; and in those cases, the state of the disparity of the sexes established the fact of the practice of the crime from the showing of the parties themselves.

7. The second part of this head consists in taking a view of the state of the population, as shown in the census to have been born from the date of the publication of Mr. Willoughby's proclamation, viz. the end of 1834, up to the termination of the present census, about the middle of 1836.

MALES.

Age.	Rajkot.	Shapoor.	Mowa.	Kotra Sanganee.	Dherol.	Satodur Wowree.	Drappa.	Rajpoora.	Jhallia.	Mooleeladeree.	Gondul.	Gowreedur.	Lodeeka.	Meugnee.	Wudalee.	Gutka.	Paal.	Veerwa.	Bhadwa.	Kotaria.	Kotra Nyajee.	Seesang Chandlee.	Mallia.	Keersura.	Kakslallee.	Moorvee.	Veerpoor Khureree.	Total.
20 years......	1	1	..	1	5	5	2	2	1	..	12	..	..	..	..	1	..	..	..	..	..	1	..	..	..	6	..	38
19 ,, ...	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2
18 ,, ...	..	..	..	..	4	2	3	..	5	..	11	..	1	..	..	..	..	..	..	..	2	1	..	3	..	8	3	43
17 ,, ...	1	..	..	..	2	1	2	2	..	1	9	..	..	1	..	..	..	..	..	..	..	..	2	1	..	4	..	26
16 ,, ...	1	..	..	..	10	..	4	..	..	..	9	..	1	1	2	1	..	..	..	..	..	..	1	1	..	3	..	34
15 ,, ...	..	2	..	2	8	5	5	..	1	2	7	1	1	..	1	..	..	..	1	..	4	8	2	1	..	15	4	70
14 ,, ...	2	..	..	..	8	2	3	3	1	2	11	1	..	..	..	..	..	1	..	..	1	..	..	1	..	14	2	52
13 ,, ...	..	..	..	..	3	3	1	..	..	..	5	2	1	..	..	..	1	..	..	..	..	..	..	2	..	4	2	24
12 ,, ...	3	1	..	1	27	10	8	..	1	2	33	..	1	..	1	..	1	1	..	..	4	2	4	2	1	22	5	130
11 ,, ...	1	..	..	1	5	..	1	2	..	..	3	..	..	1	1	..	..	..	..	..	..	..	3	3	..	2	3	26
10 ,, ...	1	1	..	..	17	5	6	2	2	5	21	..	1	..	..	..	..	..	..	..	3	7	1	4	1	25	6	108
9 ,, ...	..	..	..	..	12	1	..	..	..	..	9	..	..	1	..	..	..	..	1	..	2	1	1	..	..	3	4	35
8 ,, ...	6	1	..	..	11	7	7	2	2	4	21	..	..	..	..	..	1	..	1	..	1	4	3	1	1	22	2	97
7 ,, ...	..	..	..	..	16	1	5	2	1	2	17	1	1	1	1	..	1	..	..	1	..	5	4	2	..	19	5	85
6 ,, ...	..	..	..	..	12	9	8	2	1	2	30	1	1	..	1	1	..	..	..	..	..	2	5	2	1	22	5	105
5 ,, ...	..	2	..	5	16	8	5	3	4	2	16	..	2	..	..	..	1	..	..	1	1	1	1	1	..	20	4	93
4 ,, ...	3	1	..	..	11	6	6	3	2	4	21	1	3	1	..	..	1	..	1	1	4	5	1	1	1	16	2	95
3 ,, ...	1	1	..	2	14	2	9	3	1	7	33	1	..	3	..	1	..	..	1	..	2	4	2	4	..	30	4	125
2 ,, ...	1	2	..	1	15	7	9	6	1	3	18	..	2	2	1	..	1	..	1	..	3	1	1	1	..	22	4	102
1 and under..	1	..	..	1	12	5	11	6	3	..	36	1	1	2	1	1	1	..	..	1	3	9	1	3	..	20	4	123
Unknown	..	..	3	..	..	..	..	..	..	2	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..	2	..	9
Total....	22	12	3	14	208	79	95	38	26	38	325	9	16	13	9	5	8	2	6	4	31	51	32	33	5	279	59	1,422

Total number of Males.......... 2,743

Age.	Rajkot.	Shapoor.	Mowa.	Kotra Sanganee.	Dherol.	Satodur Wowree.	Drappa.	Rajpoora.	Jhallia.	Mooleeladeree.	Gondul.	Gowreedur.	Lodeekae.	Mengnee.	Wudalee.	Gutka.	Paal.	Veerwa.	Bhadwa.	Kotaria.	Kotra Nyajee.	Seesang Chandlee.	Mallia.	Keersura.	Kakdallee.	Moorvee.	Veerpoor Khureree.	Total.
20 years......	1	..	..	..	2	..	..	..	1	..	4	..	..	..	..	..	..	..	..	..	1	3	..	..	..	..	1	13
19 „	..	..	..	..	..	1	..	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3
18 „	..	..	..	..	1	2	..	..	1	..	3	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1	..	9
17 „	1	..	..	..	3	..	..	..	..	..	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	9
16 „	1	..	..	..	5	2	2	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	1	..	3	2	19
15 „	..	..	..	..	3	2	..	..	..	..	3	..	..	..	..	..	1	..	..	..	..	2	..	3	1	2	..	17
14 „	2	..	..	..	2	1	..	..	..	..	4	..	..	..	..	..	..	..	..	..	..	..	2	..	..	2	..	12
13 „	..	..	..	..	7	..	..	..	..	..	2	..	..	2	..	..	..	..	..	..	..	..	1	1	..	4	..	17
12 „	3	..	..	..	6	2	..	..	1	1	9	..	1	..	..	..	..	..	..	..	..	1	..	1	..	1	1	24
11 „	..	..	..	..	6	..	1	..	..	..	2	..	..	1	..	..	..	..	..	..	..	..	1	1	..	1	..	13
10 „	..	..	1	..	7	..	1	..	1	1	3	1	..	..	..	..	..	..	..	..	..	..	1	1	..	4	3	24
9 „	..	..	..	..	3	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	2	..	2	..	8
8 „	..	..	..	..	7	1	4	..	1	1	4	..	..	..	1	..	..	..	1	..	1	2	..	..	..	2	..	25
7 „	1	..	..	..	7	4	..	..	..	4	13	..	1	1	..	..	..	..	..	..	..	2	..	2	..	..	2	37
6 „	..	..	..	..	7	1	..	1	..	1	5	..	..	..	..	1	..	..	1	..	..	1	2	1	..	2	..	23
5 „	..	..	..	..	3	..	..	..	1	..	4	..	..	1	..	..	..	..	..	..	..	3	..	..	..	2	1	15
4 „	1	..	..	1	1	2	1	1	..	..	8	..	..	1	..	1	1	..	..	..	..	..	..	..	1	6	..	25
3 „	..	..	..	..	1	1	..	..	1	..	8	..	..	..	..	..	..	..	..	..	..	..	5	..	..	4	..	20
2 „	..	..	..	2	6	3	1	..	..	..	3	..	..	..	..	..	..	..	..	..	..	1	..	..	..	2	2	20
1 and under..	1	..	..	2	8	5	10	1	1	5	12	..	..	1	..	..	..	..	..	1	3	..	2	3	..	13	5	73
Unknown	..	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3
Total....	6	..	1	5	88	27	20	3	9	13	97	1	2	7	1	2	2	..	2	1	5	15	15	16	2	51	18	409

Total number of females living,—

Widows	4
Married	70
Betrothed	92
Unbetrothed	258
Total....	424

Casualties since Mr. Willoughby's returns :

1 of 22 years of age.
1 of 16 ditto.
1 of 9 ditto.
1 of 6 ditto.
1 of 5 ditto.
2 of 3 ditto.
1 of 2 months old.
1 of 10 days old.
—
9

It appears, therefore that there are 123 male Jharejas, of the age of one year and under, now alive, and 73 females. This must be admitted to be highly satisfactory to the cause of humanity, as proving that, in consequence of the measures put in force, 73 female infants have been preserved during the eighteen months immediately subsequent to the proclamation, upwards of 40 of whom would, in the absence of Mr. Willoughby's exertions, have met with inevitable destruction. The year before the publication of the census has a show of 102 males and only 20 females, evidencing that nearly 80 infants must have been put to death. But to pursue the scrutiny further, and from a more narrow inspection of it, a more satisfactory result even than the above, with respect to the prospect of the final extinction of the crime, becomes apparent, viz. that there is every hope that the two Talookas of Moorvee and Drappa have effected an abolition of the atrocious practice in their respective limits. There may have been isolated instances of the commission of the crime in the Moorvee Talooka, but the indigent, and it is to be hoped penitent, Grasias of Drappa, have at last vindicated their humanity from the bloody stigma. The Drappa Talooka shows an equality of the sexes during the year subsequent to the publication of the proclamation, the numbers being 10 to 11, although, up to the proclamation, the disparity was 84 to 10. In the Moorvee Talooka, during that year, the numbers are 20 and 13; whereas in that district there were only 38 females in all saved up to the end of 1834. The state of the Gondul Talooka, I regret to say, is very melancholy; the numbers being 36 to 12 in the year following the proclamation. In the smaller Talookas, many of which consist of only a few houses of Jharejas, there is hardly a female child preserved, Rajapoor being the worst.

8. This brings me to the *third* part of my subject, viz. 1*st*, the consideration

of the measures which have been taken, and are now in force, towards the extinction of the crime, and the success which has attended them; and, *2nd*, what are the further steps we have it in our power to pursue towards the accomplishment of the great end?

9. The system at present in force for the suppression of Infanticide consists of measures of two distinct natures,—*1st*, coercive; and *2nd*, sumptuary.

10. In Mr. Willoughby's report of the 24th September 1834, the measures under the first head, which he recommended for adoption, were as follows:—A census to be taken of all the Jhareja population, specifying the number of families in each district, the names, ages, profession, and occupation of each member of the tribe, dividing the married from the unmarried. The Chiefs were to be required to afford every aid in their power in framing these tables. A great advantage Mr. Willoughby anticipated from the deputation of a person to frame this census was, the discovery of some cases of Infanticide for investigation. Mr. Willoughby considered that it was scarcely necessary to observe that one instance of detection, followed by severe punishment, would contribute more to the extinction of the crime than any other measure that could be resorted to. The second provision was that every Jhareja Chief should be required to furnish a half-yearly register of all marriages, betrothals, births, and deaths, occurring among his tribe residing in his district, and that if he omitted to do so, or furnished a false return, he should be severely fined. These registers were to be considered due on the 1st of January and the 1st of July in each year; though, Mr. Willoughby observed, that for some time to come complete regularity could not be expected, and want of it ought to be treated with some degree of indulgence. Mr. Willoughby considered that the person employed in taking the general census would be very useful in ensuring regularity in framing these returns; but that the great use in requiring them would be the constant reminiscence they would give to the Jharejas of their engagements, and of the resolution of the British Government to compel their adherence to them. The third provision proposed by Mr. Willoughby, though classed under the head of coercive measures, cannot, strictly speaking, be said to belong to it. As, however, it has a close relation to this head, I think I ought here to notice it, viz. the duty imposed on the Agent to furnish annually a report on this important subject. Mr. Willoughby, with his usual candour, observed that this was no new suggestion on his part; for in the correspondence on the records of this office he found allusion made to instructions issued many years ago by the Honorable Court of Directors, that, in addition to such intermediate reports as might become necessary, one general statement should be submitted at the end of each year, showing how far the amended system had been acted on and observed; what departures were known or suspected to have been made from its rules, and what measures pursued for their enforcement; with an estimate of the number of lives saved. Mr. Willoughby went on to observe, that "these orders, from some cause, appear to have been overlooked or lost sight of; but, as was justly remarked by the

Government of 1816, a report of the nature adverted to would convince the Jhareja Chiefs of the continued anxiety on the part of the British Government to enforce their engagements, and would lead to a spirit of inquiry conducive to the fulfilment of them." In the fourth place, Mr. Willoughby suggested the promulgation of a proclamation by Government throughout the province, requiring the Jhareja Chiefs to enforce the observance of their Infanticide engagements within their respective jurisdictions, announcing the determined resolution of Government to suppress the crime; and noticing, either in terms of approbation or of condemnation, those Chiefs who, by the present census (that obtained by Mr. Willoughby), were proved to have either adhered to or departed from their engagements. Mr. Willoughby submitted a draft of the proclamation, which he thought might advantageously be published; to which he proposed to annex a copy of the renewed engagements of 1812, by the Jam of Nowanuggur, for the abolition of the crime. He requested that 700 copies of this proclamation should, if approved of by Government, be forwarded to him, for distribution throughout the province. There was one part of the proclamation which Mr. Willoughby proposed to be published, which seemed to him to require particular notice, viz. the promise it held out to informers. That gentleman remarked, that almost all his predecessors had suggested a similar measure, but that it had never been acted upon. Major Carnac, in particular, pressed it upon the attention of Government, and proposed a scale of rewards to informers, as well as a scale for fines to be imposed in cases of conviction. Mr. Willoughby adopted no scale, but merely intimated generally that informers would be recompensed in proportion to the rank of the person convicted; and that, with a view of deterring persons from bringing false accusations, such recompense would only be paid in cases where conviction ensued. Mr. Willoughby judiciously remarked, that though he found himself called upon to recommend the system of informers in so sacred a cause as that of the abolition of this inhuman custom, still that information so obtained would always be liable to suspicion, because, most probably, it would originate either in enmity or avarice. This, however, did not appear to Mr. Willoughby a sufficient reason why testimony so encouraged should be wholly rejected, although great caution and discretion would obviously be requisite in making use of it. Mr. Willoughby proceeded to state that, under the system lately introduced into the province for the trial of offenders, the chances of any evils resulting from the adoption of such a measure would be greatly diminished, for he would propose that all persons accused of the commission of Infanticide should be tried before the High Court of Criminal Justice for Kattywar, with the exception of persons whose rank was such as to render it expedient that they should be dealt with according to the special instructions of Government. The Political Agent (Mr. Willoughby proposed) was to institute preliminary inquiries, and commit for trial; and the ultimate publicity of the proceedings would, under all circumstances, whether of acquittal or conviction, produce a most salutary effect throughout the country. Mr. Willoughby

proceeded to remark that the community in general certainly regarded Infanticide as a crime of the deepest dye; but the experience of twenty-five years had amply proved that, if not stimulated in some mode to exertion, no one was likely to incur the obloquy, reproach, and enmity, usually encountered by informers and accusers. He observed that unless, therefore, this feeling could be overcome, we could never hope to see conviction follow one of a thousand instances of the perpetration of the crime. "How," proceeds Mr. Willoughby, "is the fact to transpire, except upon the information of some one present when the infant was born, or even of some one engaged in the nefarious proceeding? From the secrecy with which the crime was perpetrated, and the consequent difficulty of discovery, the penal part of Colonel Walker's settlements has remained entirely a dead letter, and will ever continue so, unless persons can be induced to denounce those who commit the crime." Mr. Willoughby therefore thought that Government should recognise the principle which he advocated, as in the attainment of an object of such magnitude we should not be particular in our inquiries respecting the motives of the agent through whose information a case of Infanticide is clearly established against any one. On receipt of the lithographed proclamation, a copy was recommended by Mr. Willoughby to be sent to each tributary, with an admonitory letter, to aid either directly or indirectly in putting down the enormity. There was also another part of the proclamation which Mr. Willoughby recommended for publication, which he thought ought to be alluded to by him in his report to Government. In noticing the districts where, from the great disproportion of the sexes, it was manifest that the crime still prevailed, it was intimated in general terms that should this great disparity continue to be shown in future returns, the British Government would feel bound to take into consideration whether any relations could be maintained with those who proved themselves so utterly regardless of the first duties of mankind. Mr. Willoughby stated that he had endeavoured so to word the proclamation as not to alarm the Chiefs generally respecting their estates; but at the same time to convey an intimation to the Jhareja Chiefs that the compact between them and Government was composed of mutual obligations, and that if they did not perform their part of the same, it was rendered null and void. No one (proceeded Mr. Willoughby to state) could be a stronger advocate than he was, that existing relations with the Chiefs should be maintained; that we should be content with the tribute paid to former Governments, and allow them to enjoy their hereditary estates and privileges without molestation. Should, however, it be established, by the certain though presumptive evidence to be obtained from returns of the nature now transmitted, that the crime of Infanticide still prevailed in any particular district, Mr. Willoughby thought that, after the warning contained in the proposed proclamation, the Chief of that district should be severely fined; and that, if that did not produce attention on his part to his engagements to suppress the crime, an example ought to be made, and that he should be deprived of the sovereignty of his district. Mr.

Willoughby observed that the case ought to be very glaring where such an extreme measure ought to be had recourse to, and only when all the efforts directed to the accomplishment of the object in view had been tried and failed. The next measure proposed by Mr. Willoughby under the head of coercive measures was, that every Rajpoot Chief in Kattywar should, in a circular letter from the Political Agent, be enjoined, and be requested to enjoin all Rajpoots subject to his authority, to make it a stipulation in every marriage contract of their daughters with a Jhareja, that the issue of their union should be preserved. In the 58th paragraph of Colonel Walker's report on Infanticide, dated March 1808, he alluded to the apathy with which the abominable practice has always been regarded by the rest of of the Rajpoot community; although, as that able and enlightened man remarked, "the other Rajpoot tribes possessed a simple and effectual remedy, by refusing to alliance their daughters to the Jharejas unless on the condition of rearing their daughters." They in fact countenanced it by such alliances, by permitting their daughters to become the instruments of murdering their own offspring; and are stated to have viewed the practice with less abhorrence, from the increased facility it afforded of marrying their daughters—that first of duties of the Hindoo parent. Mr. Willoughby went on to state that his suggestion was founded on the above remark. He did not think that the circular would be generally attended to; but if ten—nay even one victim were saved, the object in view would not be entirely lost. At all events, the issue of such a circular would afford another striking proof of the intense anxiety felt by Government completely to suppress Infanticide; and this alone, in Mr. Willoughby's opinion, rendered it expedient. Captain Lang, on the occasion of a Chief having neglected to enter the birth of a female infant in the census, and to report her death, which he declared was a natural one, suggested that the coercive measures in force were even to be increased in rigour, viz. to compel every Jhareja, on occasions of premature births, and consequent death of the infant, to show the corpse, whether male or female, to the Patel of the village, or, in villages under attachment, to the Government Mehta. Captain Lang observed that there could be no doubt that this would be looked upon as a great hardship by the Jharejas, but he considered it a necessary evil. It will be seen, from subsequent observations on the coercive measures now in force, that I never could conscientiously recommend the adoption of such a step.

11. The sumptuary measures recommended by Mr. Willoughby to Government on this important subject were as follows:—

Marks of approbation to be extended to the chief and inferior members of the Jhareja tribe, who have adhered to their engagement to preserve their female issue. The detail of such was as follows:—

1st.—To the Chief of Keesura, a remission from the amount of his annual tribute of 10 annas, or......Rs.	1,000	0	0
2nd.—To ditto, a present of cloths of the value of......	100	0	0

3rd.—To the Chief of Mengnee, a remission from his annual tribute of 4 annas, or	Rs. 921	0	0
4th.—To the Chiefs of Satodur Wowree, remissions from their annual tribute of 4 annas, or	395	12	0
5th.—To the two Jharejas who have preserved four daughters, a present to each of cloths, or in money of	300	0	0
6th.—To those who have preserved three daughters, a present of ditto, or in money each	150	0	0
7th.—To those who have preserved two daughters, a present, varying according to the circumstances of each, from Rs. 25 to	50	0	0

Mr. Willoughby considered it fortunate that the Chiefs of Keesura and Mengnee had petitioned for a remission from their tribute for the past year, on account of the failure of the monsoon, but which, after inquiry into their resources, he declined to grant. "There will, therefore," Mr. Willoughby adds, "be no mistaking the real cause why such an indulgence is now extended to them. I should not, however, conceive it desirable that the whole of the above remission should be paid direct to the Chiefs. They are undoubtedly entitled to the greater share; but the inferior Jharejas living under their authority, who have preserved a daughter, are entitled to a part. I shall therefore require from the Chiefs a statement of the amount of revenue paid last year to them by each of the inferior Jharejas, and pay to the latter a corresponding portion of the remissions, should Government sanction them." Mr. Willoughby proceeded to state, that in the original draft of his report he had suggested "that a present should be made to the Jam of Nowanuggur on this occasion. The return from his districts showed 613 males and 380 females, which proved that Colonel Walker's arrangements had taken root in them to a very considerable and gratifying extent." On this account, and because he conceived it would be politic to conciliate this Chief, as the acknowledged head of the Jhareja tribe in Kattywar, and to induce him cheerfully to co-operate in carrying into effect the humane efforts of Government, he thought that such a distinctive mark of approbation might conduce to success. Mr. Willoughby says,—"The Jam, however, has not himself preserved a daughter, and, during Major Barnewall's agency, he was strongly suspected (although he denied the charge) of having committed Infanticide. It has, moreover, been suggested to me by my Assistant, Captain Lang, whose interest in the success of the measures for the suppression of the crime is as great as Government could desire, that such a present might induce the Jam and the other Jhareja Chiefs of rank to believe that the crime of Infanticide, as far as they were concerned, would not be very narrowly inquired into, provided they could show that a considerable number of females are preserved within their respective districts. I think that considerable weight attaches to this remark, and shall therefore merely at present suggest, that when the proclamation is transmitted to the Jam, the satisfaction of Government

be conveyed to him at the progress made in his districts in suppressing Infanticide, accompanied by urgent exhortations that he will adopt the strictest measures to ensure its complete extinction." Mr. Willoughby concludes his report by stating,—"Such are the measures which, after a long and deep meditation on the subject, I have presumed to propose for the consideration of Government; and I beg to state that they are considered by Natives of this province, competent to form a correct judgment, calculated to give increased efficiency to the measures adopted by Colonel Walker for the suppression of this terrible crime. It is scarcely necessary, I hope, to state that I feel as every man, and more particularly every Christian should, most deeply interested in its complete abolition, or that I will strenuously exert myself to secure success to whatever subsidiary measures may be directed to compel obedience on the part of the Jharejas to their engagements. Both Captain Lang and myself embrace every opportunity of speaking upon the subject with the detestation it merits, and of stimulating the tribes among which the custom prevails to abandon it, and thereby restore themselves to that scale among human beings which they have forfeited from its prevalence among them. By increasing endeavours to expose the enormity of the offence, and to show that it is at direct variance with the precepts inculcated by the religion of those who perpetrate it; by extending favour to those who renounce the practice; by promulgating the fixed resolution of Government to punish with the utmost severity those who still adhere to it, and from the success, partial as I fear it must be regarded, which has attended our efforts for its discontinuance, I am sanguine that through the Divine blessing complete success may be ultimately attained." In noticing this head, I ought to mention that Mr. Willoughby, towards the conclusion of his report, made the following remarks:—"In the 4th paragraph of my letter of the 24th of April 1833, I expressed an intention to propose a scale of distribution of the Fund among those who had preserved their daughters, or whose poverty and other circumstances might render them deserving of favour or pecuniary aid from Government. The results of the present census, however, induced me to abandon this intention, because they lead me to anticipate many applications for assistance, towards defraying the expense of marriages, for which we should not be prepared. It is a creditable feeling among the Jharejas, and one which should be kept alive as much as possible, that it is not laudable to apply to Government for pecuniary assistance, and during 1833-34 only three applications were received. In two of these cases, a donation of Rs. 400 was granted, and in the third Rs. 200. I have no doubt that these grants will encourage other applicants to come forward; and as, of the number of female Jharejas now alive, so many as 463 are unmarried, I do not think that the Fund should be trenched upon at present to a greater extent than is necessary to carry into effect the recommendations made in the 22nd paragraph of my report."

12. Such were the measures recommended by Mr. Willoughby on this great subject. In the letter in reply to Mr. Willoughby's report, Government came

to the following decision, viz.—that the Right Honorable the Governor in Council agreed with Mr. Willoughby, with the following exceptions:—

"1st.—The degree of criminality attaching to Infanticide compared with other crimes, as taken from the Shasters, may, without disadvantage, be omitted in a proclamation by the British Government.

"2nd.—His Lordship in Council prefers, upon the whole, that the denouncement of punishment, towards the conclusion of the proclamation, against those who continue to commit the crime, shall be general, rather than that it should be specified that the offender should be tried by the Kattywar High Court of Judicature, or otherwise dealt with."

The letter proceeds to add,—"The following, therefore, is the system which is approved by the Right Honorable the Governor in Council with regard to cases of Infanticide. The Political Agent will institute a preliminary investigation, and, if persuaded of the guilt of the party, will make a report to Government, and suggest in each case the course to be pursued with reference to the actual circumstances, the rank of the offender, and other considerations of importance, whether that the guilty party should be at once punished by fine or in any other way, or whether the case should be tried by the High Court of Criminal Judicature for Kattywar." The Right Honorable the Governor in Council also concurred in the sumptuary measures recommended by Mr. Willoughby, as well as of the communication of the eulogium to the Jam of Nowanuggur. The above, therefore, is the substance of the measures at present in force in the province for the abolition of Infanticide.

13. The most able men who have entered upon this subject have acknowledged it to be beset with as great difficulties as any that ever came before the mind of man; than which nothing can be a better proof than that several distinguished servants of Government have, after much attention to it, at last abandoned it in despair. I append to this report an extract of a letter (Appendix A) which Colonel Pottinger, Resident in Kutch, was good enough to forward on this subject, in reply to an application on my part to that officer for information on the question, as directed by Government in their letter of the 22nd November 1834. Although there are several points on which I cannot coincide with Colonel Pottinger, yet there are many circumstances in his letter which may have the effect of throwing useful light on this important question. Considering the difficulties which have appeared to threaten far abler and more experienced men than myself, I trust I may be favoured with the indulgence of the Right Honorable the Governor in Council when I submit, with the greatest humility, my opinion that the measures hitherto adopted have been in some respects defective and insufficient towards the final extinction of the practice, and are not likely, if pursued, to be productive of effectual success, unless under certain modifications, which I shall take the liberty to suggest. I feel confident that Government will do me the justice to believe that in anything I may advance I am far from being led by a spirit of detraction from the ability and merits of the distinguished men who have preceded me,—whose humanity urged them on in this great cause, and the great advan-

tages of whose pre-eminent example have principally enabled me, however willing, to submit the following observations to the wisdom of Government; for I scarcely should, without them, have had the presumption, considering my own experience, to offer an opinion on such an intricate and momentous subject.

14. Upon mature reflection, and earnest consideration of the measures that have hitherto been adopted by the British Government for the suppression of this crime, it appears to me that they have been too partial and superficial, and not of that comprehensive and radical nature which is requisite in overturning a long-established custom among a depraved and barbarous race. The attention of the officers who have devoted their exertions to this subject appears to me to have been directed towards the preservation of individual female children, under the impression that that circumstance would of itself lead to the final eradication of the practice. It is of itself, no doubt, a most humane and laudable object, abstractedly considered; but it does not follow that it should certainly involve the extinction of the crime. More than this,—it may not only not be a step towards the final suppression, but it may positively operate as a barrier, without collateral and subsidiary measures. Did we observe, on inquiry, a greater number of female infants preserved year after year among the Jhareja population, without any efforts of Government being directed to effect the object, we might then naturally argue that the practice was on the decline; but when we see by the census that in all Talookas but one or two there is presumptive evidence of the crime still being committed, in spite of the earnest exertions of Government, we shall be forced to suppose that a few children have been preserved here and there, partly through fear of punishment, and partly to deceive Government, in the hope that after a time it will relax in its efforts for its abolition. Even the foresight of Colonel Walker himself did not seem to contemplate what an enormous revolution the abolition of the practice would create in the Rajpoot community, and that, therefore, what serious obstacles would inevitably present themselves to the endeavour to effect this object. He thus did not attach efficient weight to measures of the description to which I refer, viz. of a radical nature. Colonel Walker remarked that even a temporary disuse of Infanticide would assist towards its entire abolition, by allowing nature and feeling to recover their ascendancy. This would undoubtedly apply to its disuse for a whole generation, and might even do so for a shorter period; but its disuse for a few years, with the circumstances concurring to induce to a return of the custom still in existence, and probably existing with increased action, would, I fear, never lead to the desired end. What I allude to is the difficulty of poor Jharejas—the bulk of the tribe—in marrying their daughters on the present expensive and ruinous terms, which must be removed before success can be attained. As this subject will, however, come under review presently, when I allude to the sumptuary measures hitherto adopted, and the alteration I would take the liberty of suggesting to be made in them, I shall proceed with the subject according to my proposed plan.

15. The defects which, in my judgment, exist in the coercive measures now in force are,—

1*st*.—The sudden and unexpected strictness of the British Government in 1834 and 1835, after so many years of apparent apathy. There is no doubt that Colonel Walker did his utmost on all occasions to impress the Jharejas with the atrocity of the crime, and to incite them to a virtuous course; the result of which undoubtedly was that many Jharejas preserved some of their female offspring, as the census testifies; but since that time no strict vigilance had been enjoined by Government, or pursued by the local Agent, and the consequence was the relapse into the original custom of the tribe. The truth of this is clearly shown by the census: after an apathy, or nearly amounting to it, of upwards of twenty years, the conviction and punishment of Jhareja Soorajee, Chief of Rajkot, struck the whole population of the province who witnessed it as a harsh and unjust act of authority. Such an idea could only have originated in a people similar to those of this province, with no innate disposition to fulfil their relations to God and man, but who merely do so as they are coerced. Still, however, among such a barbarous community, it is not to be wondered at that they should have looked upon such coercion, after such a period of repose, with anger, and a feeling that injustice had been committed towards the sufferers. They, I humbly submit, as uneducated and rude barbarians, are entitled to some indulgence on this head. The sentiments of the most intelligent of the Rajpoot community in this province, few as such are, are in favour of this view of the subject. However unfortunate such a state of feeling may be, it is my duty to inform Government of the fact of its existence. On the late occasion of the notorious robber and outlaw Champraj Wala being tried, and his challenging the Jhareja assessors on account of their professed system of murder, I had an interesting and very warm discussion with two of the assessors, viz. Jhareja Dewajee, uncle of the Chief of Moorvee, and Jhalla Kullajee, Chief of Leea, uncle to the Chief of Rajkot. When they expressed their surprise and anger at Champraj Wala's objection, I produced the census, and showed Dewajee that in his own district of Sejonpoor not a single female child existed under twenty-five years. I remarked, with some surprise, that Kullajee, a Jhalla, was, if possible, a stronger and more energetic advocate for the Jharejas than even Dewajee, with all his acuteness (for he is justly celebrated for it, whatever may be his deficiency in better qualities), professed to be. They both complained bitterly of Soorajee's case: they said his case was a warning to all Rajpoots how to confide in the British Government; that Soorajee's father, Dadajee, had, after the refusal of the Jam and the Thakoor of Moorvee to permit a British cantonment to be established in their territories, agreed to the British force being settled at Rajkot, and that since that he had been persecuted by the British Government; that the case of Infanticide having been proved against him was owing to the very circumstance which they were alluding to, viz. the vicinity of the head of the British power, and the facility, in consequence, of procuring evidence against him; and finally, that it was extremely unjust to punish those who were led to

believe that their offences were not considered of a serious nature, as heinous offenders. I need not recapitulate the observations I made use of in refutation of these arguments; but I must add, that I am quite certain that they did not convince the disputants. It would be extremely culpable in me to conceal the fact that Soorajee is considered all over the province, I mean among Rajpoots, as a martyr. Let any person inspect the census, and it will be apparent that the crime was almost universally practised in every Jhareja family, great or small, without the slightest compunction, and without the most distant approach to inquiry on the part of the British authorities, up to the period of Mr. Willoughby's agency. God forbid that I should impute any evil motives to any of the officers who preceded Mr. Willoughby in the administration of the political relations in this province between the British Government and the tributaries, but the fact is indubitable as I relate it: it is impossible to fathom the thoughts of man; and it is perfectly possible, and, I should say, from a personal acquaintance with Colonel Barnewall and Mr. Blane, more than probable, that it was the honest opinion of those two able servants of Government that it was not a safe subject to investigate and legislate upon; which opinion I know to be shared by many other able servants of Government. Besides, the almost total silence of the Government on this question might have led those servants to direct their attention, in preference, to subjects which were constantly pressed on their attention, and the neglect of which would have subjected them to reprehension by superior authority. When we consider the great objections that were made on the part of some of the most able officers of the Honorable Company's service to the introduction of summary steps towards the suppression of the very prevalent rite of Suttee for many years, on the score of danger, by interference with the superstitious prejudices of the Hindoo population, we cannot in justice find great fault with the predecessors of Mr. Willoughby, more especially as their exertions were not called upon by the Government, their superior. Mr. Elphinstone, no doubt, kept the great object of the abolition of the crime constantly in view; but himself not being in the country where the horrid atrocity was committed, he could not apply his energy, philanthropy, and other eminent qualities towards the details necessary to the suppression of the unnatural practice. It is much to be regretted that his parental care of the whole of the Natives subject to his control did not induce him to extend the system of education, which he so beneficially constituted in Bombay and the Deccan, to this province, which would at least have laid the foundation of a wholesome and beneficial feeling throughout the body of the people, and which, if it does not succeed in entirely eradicating crime, would have taken a long stride towards that desirable object, by suppressing all that class of vices which spring from unreclaimed ignorance. The only notice taken of this practice in the province since the days of Major Carnac and up to the time of Mr. Willoughby was extremely desultory. Mr. Blane, in 1829, got some returns of the Jhareja population from the Chiefs themselves (a description of document, without collateral testimony, quite useless to act upon), and he forwarded them

with a letter from his Assistant (Mr. Langford) to Government, merely mentioning the fact of Mr. Langford's having obtained them, and recommending Government to sanction presents to be given to the Dholera Chief. These returns were compared with some that had been obtained in 1824, and from that comparison a favourable result was deduced: they were quite erroneous, however, and most undeserving persons have been honorably distinguished, thereby defeating the cause of humanity in a glaring manner. Mr. Langford sent in a register (obtained from the Chief himself) of the number of families in his Talooka: the number amounted to 71 in 1829, whereas there were only 45 alive at the time in the district, calculating deaths, emigrations, &c. I have said so much in exculpation of the predecessors of Mr. Willoughby, and in favour of the arguments of my Rajpoot friends, when they complained of being taken by surprise by the measures adopted by Government under Mr. Willoughby's administration: it is possible that I might have got the better of them in an arena of philosophical disputants, but I never could have the disposition to apply such a test to people of their calibre, who would rather have been astounded than convinced by argument.

2nd.—The system of informers is one which I consider both destructive of the social system and embarrassing to Government: it involves a bad principle, as well as dangerous consequences; it encourages enmity and the gratification of evil feeling, destructive of a peaceable and social system, and creates a great risk of confounding the innocent with the guilty. I have already brought to the notice of Government that the evil disposition of an informer can be easily gratified by the mere investigation of a case of suspected Infanticide: he knows, by the Government intimation, that any case brought before the Agent will be investigated and rigorously scrutinized; even if he does not succeed in establishing the case, he has gratified his revenge, by the destruction of the honour (Laj) of his enemy whom he has accused. The Rajpoots are people of notorious pride of birth, although, when their history is known, their right to assert such, even were the feeling a worthy one, can hardly be established: it is natural, therefore, to imagine that they would not willingly submit to investigations which compromised their honour, or that of their house. How would any gentleman in England brook the inquiry as to how many times his wife has been *enceinte*; how the delivery took place; what occurred after the confinement; with all the minute circumstances attendant on such sacredly secret subjects? The investigations which I pursued on my arrival in Kattywar I confess filled me with surprise, and very nearly with horror, and I consider it impossible but that their effect was to alienate the people from our Government.

The next great defect in the system of informers is, that in our defective system of jurisdiction (in fact, almost incomprehensible, for the Government has decided that we have but a concurrent jurisdiction), it is quite impossible that we can protect the informers and witnesses from the vengeance of the delinquents. The death of three out of the five witnesses in the Rajkot case is a melancholy illustration of this, although they were all in excellent health, and of middle age. The general impression in the country is that they have

been murdered; and there is nothing which can satisfactorily disprove such a supposition, while the known custom of the country, and the bad character and almost irresponsible power of the Chief, render such a result most probable.* Judooram, the informer in this case, has been ejected from his house in Rajkot by the Chief, and the wife of one of the Agency establishment treated in the same way, for assisting in the conviction. These last cases the British Government can partially remedy, in consequence of the vicinity of the British power; but it would be impossible to watch over the conduct of the Chiefs at a distance, similarly disposed, to prevent retaliation. The case of Nogunjee of Gunode is another strong example of the evil of encouraging a system of informers,—I mean, to prevent being misunderstood, a system of informers when the common voice of the community is not in accordance with the law. This family was supposed to have renounced the crime, having preserved two daughters; but, on the information of a sepoy discharged for misconduct, a case was reported to Captain Lang by the Moonshee, and the usual strict and searching inquiries resorted to. The result was acquittal; and, in my letter reporting the case, I deprecated the frequent resort to inquiries, as tending to irritate, and recommended great attention on the part of the Moonshee to evidence. This was replied to by Government, by saying that it was not the Moonshee's but the Agent's province to attend to evidence, and that nothing but the investigation of every case which came before the Agent could be expected to eradicate the crime. My letter was loosely worded, and did not accurately convey the sense I intended; but what I have here said will explain the sentiments I intended to convey. The Moonshee knew he got his information from a discharged sepoy, and ought distinctly to have informed Mr. Lang of the circumstance, to have put that officer on his guard in the investigation of the accusation. I request the earnest attention of Government to this important branch of the subject, namely the violation of the lares and penates of the Rajpoot community, because such a system does not confine itself to the Jharejas alone, as it is a principle which will render every Rajpoot family miserable, and which the British Government can only expect to continue by physical power. I fear much sympathy or respect cannot be expected by Government, if such measures are pursued. Another case of false accusation was brought to the notice of Government in the letter of the 2nd September last, where it was distinctly proved that the crime had not been committed on the occasion stated, the fruit of the birth having been a boy, still alive. The calumniator was ordered to be upbraided; but no compensation

* Jhareja Morjee, of Gowreedur, one of the Rajkot Bhyad, who was the first and principal informer in Soorajee's case, died suddenly shortly after the conviction of Soorajee, under circumstances of great suspicion, which Government itself observed in the letter of 2nd June 1835. It was the general belief in Rajkot at the time that he was poisoned by the Durbar, and subsequently a member of the Political Agent's establishment, having gone to Gowreedur on a shooting excursion, was informed by a sepoy of the deceased that there was no doubt but that he had been killed by the aid of poison, through the means of Soorajee's mother, who is a depraved and cruel woman.

could be afforded to the victims for the intrusion on the affairs of their household, which in all eastern countries are considered inviolable, and are not made the subject of conversation even among the most intimate and near connexions. Nothing can tend to greater mischief to the great cause than a case of this description, which irritates the feelings of a whole family, and alienates their disposition from the Government which dispenses the law, and which can never be respected where it is not esteemed. Did there exist a great feeling of execration against the practice, and men could be induced to come forward from virtuous motives, there might be advantage gained by allowing the system; but where none but evil-disposed persons can be expected to inform, and that for the worst of motives, private revenge,—I fear a beneficial result cannot be expected, either as to general morals, or to the suppression of the individual crime. The denunciation of the crime by the British Government is not of itself sufficient to create a general disapprobation of it. The Rajpoot community, Jhallas, Jetwas, Gohels, Waghelas, and Pirmars, all tacitly approve of the system, by giving their daughters and sisters to men who are predetermined to make them the tigresses of their own offspring. Public informers and spies neither could be of any lasting advantage in detecting nor checking the crime. In 1812, Wittulrao Dewajee, when Sirsooba of Amrelee, established Mehtas in the Jhareja towns, to take notes of the births and destruction of female infants; but this totally failed. The Mehtas were looked upon with indignation, and were finally unable to obtain the slightest information, either from the Jharejas or the rest of the community; which ended in their removal. In Kutch, a similar plan was adopted, and failed. "Mehtas sent by the regency," says Colonel Pottinger, "were either cajoled by false returns, or expelled from towns and villages, not only by the classes charged with the crime, but by the other inhabitants, whom long habit had taught to view the business with indifference, if not absolute approbation." The Jharejas themselves even told Colonel Pottinger that they dared not establish a system of scrutiny regarding their grown-up sons or nearest relations. Such failures must have a very bad tendency, as convincing the Jharejas of their power to continue the practice through means which no Government can contravene.

3rd.—The next defect which I have occasion to notice is, that the rigorous investigations ordered by Government, and consequent punishment on conviction, tend to stricter vigilance in the commission of the crime by those who still adhere to its practice. This principle contains in itself the elements of perpetuating the crime for ever, if we rely solely on conviction and punishment for its abolition. The truth of what I assert has indeed already become apparent. Since I have been in Kattywar, no conviction has been able to be effected, notwithstanding the greatest care and anxiety on my part to obey the instructions under which it is my duty to act. That this is the consequence of increased vigilance there can be little doubt of; and, in the event of these means proving successful, they will continue the commission of the practice, knowing the security under which they can act,

and secretly despising the abortive exertions of Government. A deed of this description loves darkness better than light, and who will commit the crime in such a manner as to leave any probability of his ever being detected? The mother and two old women are generally the sole witnesses of this deed of iniquity. One woman, the midwife, is indeed sufficient; and only in cases of houses of superior rank are the services of any other person made use of. Indeed, as Colonel Walker records, from information conveyed through Jhareja Dadajee, Chief of Rajkot, among the poorer classes the mother herself is constrained to be the perpetrator of this unnatural act. I have already stated the fact of only two out of the five witnesses, in the case of Soorajee, being now alive; and when the wickedness of the benighted people of the province is taken into consideration, how can any one doubt but that a Chief, contemplating the commission of the crime, would hesitate in silencing the testimony of the witnesses by the poisoned cup, or the uplifted sword? Such a state of things is very deplorable to relate, but the existence of such crimes is far from chimerical, of which Government shall in due time be informed. But it does not require even such extremities, ready as many would be to resort to them; for, in several instances which were brought before me, the females declined altogether to give any evidence whatever. They said, "I know nothing about this, and shall answer no more questions: do with me as you please; I am ready to suffer death!" It is not wonderful that, after years of almost total silence on the subject on the part of the British Government, when every Jhareja was lulled into security by the want of notice taken of the subject, and committed the crime with the same nonchalance that the manager of an English kennel would drown a litter of unfavourable-looking dogs, several cases were brought home to the delinquents. But the case is now widely altered, and such caution is now exercised, not only in the commission of the act at the present day (for it is impossible to doubt but that it is still committed), but towards concealing former acts of transgression, that there is hardly a hope of being in future able to bring home any case of the nature to any perpetrator. After a few years have elapsed, and no instance of detection and punishment has taken place, the natural consequence will be that, if no more effective steps are resorted to by Government, those who from fear had abandoned the custom will revert to it, and those who in the face of Government, continued it, will persevere in its commission. The very circumstance which Mr. Willoughby so much desired did actually happen very soon after his report was forwarded, viz. an instance of detection* and severe punishment, and that too under circumstances most favourable to the system, had it been a sure one, for the suppression of the crime, viz. one of the principal Chiefs being the aggressor. But the state of the Talooka of Rajkot does not exhibit any good effects from the example of Soorajee's punishment. I must here allude to the case of Jhareja Kengarjee, and remark, that the very circumstance which was hailed as one likely to benefit the cause of truth and virtue, viz. the fact of his not being convicted from want of evidence, being

* Vide pages 462 to 480 of this Selection.

likely to impress the Rajpoots with a sense of the justice of Government, has had an effect of a totally opposite nature. I have been frequently asked how it was that he was the only man who had been detected in the commission of the offence having been pardoned? When I replied, "From want of evidence of the fact," the answer was, "Every child knows it in the town, as well as the very spot where the infant was buried." The principles of impartial justice and beneficence which pervade the criminal code of Great Britain may, by the assistance of Almighty Providence, be appreciated in this province after the lapse of another century, but at present are as capable of being understood by their ignorant minds as the deciphering of a Chaldee manuscript. These rigorous investigations, moreover, enlist the feelings of the other tribes in favour of the Jharejas. Every Jhareja has in his house (or seraglio) the sister or daughter of some Jetwa, Jhalla, Gohel, or Waghela, with whom he is on terms of friendship. The private affairs of one's sister or daughter are almost as sacred to a Rajpoot as of a wife, so that the whole community are against us, and not the Jharejas alone. I have already stated that Soorajee was considered a martyr, instead of a justly punished culprit, by the generality of the Rajpoots; and such will ever be the case until a wholesome spirit of public feeling can be infused into the community. I must here mention, that on Soorajee's case coming before the Political Agent, a deputation of Jhareja Chiefs waited upon him, and presented the following petition:—"To J. P. Willoughby, Esq., Political Agent in Kattywar. Jharejas Dewajee, Jessajee, Murwanjee, of the Moorvee Bhyad; Jhareja Ladajee, of Rajpoora; Jharejas Samutsingjee, Wunajee, of the Gondul Bhyad; Jharejas Jessajee, Meroojee, Nyajee, of the Rajkot Bhyad; Jharejas Doongurjee, Dajeebhye, Bharajee, Hallajee, of the Dherol Bhyad; Jharejas Moolajee, Gopaljee, Ughabhye, of the Veerpoor Khureree Bhyad; Jharejas Khanjee, Puchanjee, Kesserjee, Adabhaee, of the Satodur Wowree Bhyad, petition as follows:—In Sumwut 1864, Major Walker effected arrangements for the preservation of the daughters of the Jhareja people, who therefore preserved them. Afterwards, neither the European gentlemen nor principal Bhoomias kept a strict surveillance, in consequence of which some ignorant persons may have violated those arrangements unknowingly. Cases against some of these have recently been investigated, and the accusation has probably been proved, for which reason the petty Talookdars and Zumindars petition that past offences may be pardoned. From henceforward Colonel Walker's arrangements shall be acted up to, viz. that from this time forward no one among the Jharejas shall put his daughter to death. Such an engagement we will write and make over. Should the same be violated, and a daughter be killed, the person concerned is an offender against the Government, and we will not drink water taken from his house. This writing we are ready, of our own free will and pleasure, to execute: therefore let the Saheb do the favour of acceding to the prayer of this petition, for the greater Talookdars will not petition for us. Sumwut 1892, Hallaree Ashad Shood 5th. In the handwriting of Jadowjee Madowjee."

Here follow the signatures of the petitioners.

In the conversation in Court, when Champraj Wala objected to be tried for his life by professed murderers, Jhareja Dewajee and Jhalla Kullajee both of them referred to that petition, saying that had Government assented to their prayer then preferred, Infanticide would have been by this time abolished. I am far from assenting to this; but I shall presently allude more particularly to this petition and its object. Besides, it is evident that the rich and powerful Jharejas will always be able to conceal their guilt, while the rigorous system will only tell against those who have not the power to suppress evidence. A measure having for its object such partiality is necessarily and obviously defective. Another defect appears to me to lie in the transfer of the responsibility from Chiefs to vassals,—a system subversive of the principles on which Colonel Walker framed his able settlement of this distracted territory in the year 1807. The basis of that system consisted in requiring the Chiefs to be responsible for their Bhyad and Ryuts. The singular success that has attended this plan is the best and unerring proof of its wisdom. The rigorous investigations ordered by Government into the domestic concerns of individuals, without reference to the Chiefs, seem to me to be a departure from the original system on which our Government has based its interference in the affairs of this peninsula. The next remark I have occasion to make is the recommendation of trying the criminals before the Court of Criminal Justice. I believe this was not approved of by Government in the answer to Mr. Willoughby's report, although the wording of the letter appears to me a little obscure with respect to that point. Such a scheme must inevitably prove futile. To try the very people who commit the crime by their brothers and instigators needs only be mentioned to demonstrate its inutility. We should render the Government contemptible, and, besides, paralyse and perhaps destroy the Court of Justice, which has been of such benefit to the peace of the country. To select Kattee and Mussulman assessors would have the effect of impressing the Rajpoots with an idea of injustice, and, besides, would have the worse effect of creating feuds and enmities between the three different sects, so necessary to be discouraged. *Lastly*, I beg to submit, that the measure I am now discussing, viz. that of present severe coercion towards the perpetrators of this crime, appears to me in the present state of society to be inexpedient. Penal enactments, without the concurrence of the body of the people, never can be of essential benefit to the community. Until a wholesome public opinion is raised in the country, all punishments will appear either as an act of individual hostility or of gross public severity, and such being the case, they are worse than useless. The abolition of Suttee by the fiat of the British Government, and by the attachment of a specific penalty, was a different question. We had the power to abolish it, and save so many women from destruction, and we did do so; but none will assert that the whole Hindoo population were at once converted into the belief of the wickedness of the act. They have left it off through fear, and will in time, without doubt, feel the benevolence that dictated the abolition of the practice by the British Government. Infan-

ticide has this difference, that the nature of the act being one of the greatest secrecy, and ever must be so, the Government has not the same facility in detecting the commission of it. The words of Mr. Willoughby, quoted by the Honorable Court of Directors, are those of true wisdom and philanthropy, and in which I most fully concur :—" To effect the complete extinction of the practice, we must enlist the feelings of the community on our side. We must (more especially in the first instances that are brought to light) avoid the danger of exciting sympathy in favour of delinquents, thereby deterring persons from informing against them who might otherwise be disposed to do so. In short, unless we are able to carry public opinion with us, and inflict such penalties only as are likely to be recognised as just by the respectable portion of the community, our endeavours in the cause of humanity will be long retarded, or may altogether fail." When I advert to the remedies which I intend to propose to the present system, I shall have occasion to refer again to this passage in the letter of our honorable masters, as an additional proof that we cannot hope to secure success without the adoption of a plan which will relieve the mass of the poor deluded people from the weight of their ignorance, and render these hereditary Chiefs honest and valuable citizens, instead of, as they for the most part now are, mean and contemptible tyrants.

16. I now proceed to the examination of the sumptuary system at present in force. The defects of the present sumptuary system appear to me to be, in a general point of view, that the measures are of an ephemeral and partial nature. The rewards given to Jharejas who followed the dictates of humanity against the strong feeling and long-followed practice of their tribe, by preserving daughters when most of their brethren invariably destroyed them, are no doubt well bestowed; but as those who now save their daughters will not evidently be entitled to any reward for the future, after such repeated and obstinate evil conduct, this plan will cease to be an engine of putting a stop to the practice after all those who have saved daughters (and they are very few) have been rewarded. With respect to the funds supplied to Jharejas for the marriage of their daughters, the propriety seems more questionable. The sanction thereby conveyed of the British Government to a relaxed system of moral duty, by assisting men in performing one of the most necessary and moral duties of mankind, I confess, appears to me to be not strictly correct, while the advance of money to a Jhareja for the marriage of his daughter, to an amount more than three times as great as is recognised to marry a Jhalla, Waghela, or Gohel, of the same condition in life, who, in the Rajpoot list, stand higher in rank than the former, is keeping alive one of the greatest causes of Infanticide—the presumptuous arrogance of the Jharejas. Besides, for the system to become a permanent one towards the object in view, it would require far larger funds than we could command. I am labouring diligently, although it must necessarily be the work of time, to decrease the Mohsul book by every means in my power, which is a heavy clog on the Chiefs. The apathy and folly of the Chiefs induce

many to withhold the payment of their tribute, restitution of plundered property traced within their limits, and the attendance of culprits and witnesses until heavy Mohsuls are imposed, and I have been doing everything I can to persuade them of the absurdity of such a course. If any unreasonable demand is made on them, they are at liberty to represent the case to the Agent, but to show their independence and supposed consequence, by refusing to obey the just orders of Government until compulsory measures are resorted to, when they are well aware of the eventual termination to their obstinacy, is little short of delusion. I shall have the honour to bring this subject to the notice of Government at a future period, but it is clear that if the resources we derive from Mohsulee are restricted in a great degree, which is highly desirable, we shall not have funds to marry females annually on the present extravagant Jhareja terms. These sumptuary measures appear to me to tend to the perpetuation of the custom, by showing a sympathy with the perpetrators; as why should we acknowledge the necessity for a Jhareja spending five or six times the amount on his daughter's marriage that any other Rajpoot does? Before I conclude this part of the subject, I must bring to the notice of Government what I consider the bad effect of steps taken before Mr. Willoughby's Agency for the suppression of Infanticide, they being in a manner of a sumptuary nature. In 1829 Mr. Langford obtained returns from the Thakoor Boputsing, of the families of his Bhyad, and proceeded to deduce from them the favourable result of the decrease of the custom. He accordingly presented several of the Jharejas of that Bhyad with honorary dresses and other distinctions. The correctness of these returns are extremely doubtful, and the frequency of the practice of the crime in the Dherol Talooka at that time is evident from a review of the census now submitted. This must have had the effect of showing the Chiefs that they had the power of deceiving the British Government, as their own evidence was taken to their exculpation, and certainly confirmed them in the commission of the crime. In 1829, Jhareja Jehajee, Chief of Moorvee, died. Without any investigation as to the state of the population of his Talooka, his son was decorated with presents and honorary distinctions by the British Government, on account of his father having been the first to renounce Infanticide, by setting the example himself. A reference to the appendix of Colonel Walker's report will show the tenacity with which that Chief clung to his "immemorial custom and right" to kill his children, and demonstrate the probability of his being a willing convert to Colonel Walker's humane views or not, after he did yield his consent. After having succeeded in deceiving Colonel Walker by preserving one daughter, and signing the agreement to relinquish the practice, he not only continued in the commission of it himself subsequently, but permitted it to be carried on to the same extent among his own relations, and over his whole Talooka. This will be seen from the census. His son, Pritheerajee, the present Chief, is known to have committed the crime himself a few years since. The praise, conveyed by Mr. Willoughby to the Jam, who is the head and front of the offending, under the sanction of

Government, without previous steps being taken to ascertain whether he was entitled or not to such eulogy, was a measure, I humbly conceive, of the same evil tendency.

17. This leads me to the last head of my report, and I feel that I shall stand in need of the indulgence of the Right Honorable the Governor in Council more for the suggestions which I am about to submit than for the observations I have above offered. To censure is far easier than to propose a remedy; and I am fully conscious of my insufficiency in attempting to remedy an evil which has defied the vigorous efforts of men of far superior knowledge and ability to myself. Under this consciousness, I must repeat, that without the enlightened measures of Colonel Walker and Mr. Willoughby before my eyes, and the valuable aid I have obtained from Mr. Wilkinson, Political Agent in Bhopal, on this important subject, I never should have ventured to intrude any crude ideas of my own on the time of the Honorable Board. Neither can I avoid mentioning the benefit I have derived from my able Assistant, Captain Lang, who has been a constant and earnest mover in the cause of humanity ever since his arrival in Kattywar. I regret that my long separation from him has prevented me from obtaining the benefit of his advice in the details of the system I am about to propose, by laying before him this paper previous to submitting it to Government; but I have had the advantage of many long and earnest conversations with him on this interesting subject; and although I am aware that on some points a difference of opinion exists between him and myself, yet I have his full concurrence in the main principles on which this report is founded. It was to Captain Lang I was indebted for the suggestion of the meeting of the tribes, as I have stated in another place, which measure I propose to make of more extensive use than I at first contemplated. I likewise derived great assistance from Captain Burnes, Assistant Resident in Kutch. The state of Infanticide in Kutch, so indissolubly connected with the practice in this province, the determined opinion of the Rao on the subject, together with many facts in the history of the Jharejas and other Rajpoots, communicated by that officer, have been of great service to me. Captain Burnes has studied the subject deeply, and written some interesting papers on it, one of which is published in the Transactions of the Royal Asiatic Society of Great Britain, and all his opinions directly tend to the conclusion that hitherto we have been acting on a defective and erroneous plan, which must be altered before we can hope finally to eradicate the practice. I have found in Colonel Shirreff, the officer commanding the troops in Kattywar, an active co-operator in the cause of public instruction and mental improvement. He has exerted his abilities and influence towards furthering my views, whenever he had an opportunity, and has frequently had conversations with the Chiefs, who happened to be at Rajkot on business, on the subject of national education, and the awful crime of Infanticide; and his mild manners and moral discourse have far from been thrown away on many with whom I have communicated, and in whom I have

discovered the benefits of his good advice. Not having a school-room at present, I have given over to Colonel Shirreff the services of one of the Pundits I brought from Bombay, and he has already established a school in the bazar. It cannot but be highly satisfactory to Government to know that there is a universal feeling of benefaction towards the inhabitants of the province on the part of all in any degree of authority in it, which is shared by the person who wields the sword, but whose kind disposition leads him to assist in the task of governing by the pen. Amidst the enumeration of auxiliaries, it would be unjust to omit the name of my Second Assistant, Captain Jacob. I have obtained from this zealous officer many useful and always philanthropic suggestions, and shall, on every occasion connected with this difficult subject, avail myself of the use of his judgment and abilities. With a full sense of my inability to cope with so intricate a subject, I beg to state, that the subject of Female Infanticide is one which has occupied my attention for several years past, on my discovering the existence of the practice among the Koompavuts of Edur, who, contrary to the repeated injunctions of the late Raja, were in the habit of killing every female child. Ever since my appointment to my present situation, I may conscientiously state that the subject has occupied my almost constant attention and reflection, considering, as I do, that the continuance of this diabolical custom among a tribe of people under our jurisdiction, for such we have undoubtedly assumed, if we originally possessed it not (which I am not by any means prepared to assert), is one of the blots upon the just and benevolent rule of British Government in India. In attempting to lay the axe to the root of the evil, we must endeavour, as well as we have it in our power, to discover what motives could have possibly prejudiced man to rebel to such an atrocious extent against his Maker, and against the incontrovertible laws which that heavenly Power, acknowledged (under different and frequently culpable forms, but still acknowledged) by nearly the whole world, has instilled into the breasts of men, and held up to their reverence for their temporal and eternal good. To which end it will be necessary to refer to the early history of the Jhareja tribe, their original position, their relations with the other tribes with which they came in contact on their arrival in Kattywar, and other circumstances connected with their history. From Colonel Walker's admirable report on the district of Hallar, the present seat of the dominion of the Jharejas, we find that the tribe were originally lords of Sind. The cause of their emigration, or, it might have been, expulsion, we are in ignorance of: from what we know of the power of the Mahomedan dynasty in those days, the supposition is plausible, that they were compelled by superior numbers to leave their original inheritance. They, however, arrived in Kutch, and, after assistance obtained from the Mahomedan king of Ahmedabad, one of their Chiefs succeeded in establishing his power in that country. Their persuasion and habits were at that time entirely Mahomedan. The inroad into Kattywar, about five hundred years ago, of the brother of the Kutch sovereign (the king having, in revenge for the murder of his father, dis-

continued the family title of Jam, one derived from the Emperor Jamshed, of whom the Jhareja family boasted to be descended, and under the Emperor's authority assumed that of Rao, still possessed by the Kutch sovereign) ended in the conquest of the north-west district of the peninsula, then under the dominion of the Jetwa tribe of Rajpoots, by this powerful band. Upwards of 25,000 men are said to have reached Kattywar under Jam Rawul, who finally established his power in the port of Nagne (Nagbunder) the site of the present town of Nowanuggur. When this host arrived, they found in the country the Jetwa, Jhalla, Gohel, Purm, and Waghela Rajpoots. Their connection with their Musulman neighbours in the north having been by that time dissolved, they had no means of procuring wives from them, and they found themselves constrained to assume the casteship of the Rajpoots. How they even partially achieved this I cannot explain, but they certainly never fully performed it. Colonel Walker relates some accounts which he had heard of the legends of the Jharejas as to their Rajpoot extraction, but they must strike every person as somewhat fabulous; and indeed it is not probable that that able man could have been imposed upon by such narrations. Colonel Tod expressly states, that the Jharejas were originally Rajpoots, descendants of the Jadows, a tradition mingled with fiction, but that by intermarriage with Mahomedans had lost their caste, and therefore were despised by the other Rajpoots. The kings of Sind, with the title of Jam, were all Mahomedans, avowedly the progenitors of the Jharejas, as, even in the absence of authentic history, which is very defective at that time, can be clearly seen by the names of the sovereigns, such as Sulla-ood-deen, Nizam-ood-deen, &c. I do not mean to deny that the Jhareja race were originally idolators, as we know that Persia and all the surrounding countries were peopled by such, when Mahomed established his religion. The re-transition from Islamism to the haughty aristocratical community of the Rajpoots I confess myself unable to trace, but it appears to have been, to a certain extent, recognised, but certainly never fully, among the highest Rajpoot principalities. If tradition is true, the Jhareja conquerors found much difficulty at first in persuading the Rajpoot princes of the peninsula to contract matrimonial engagements with them. Their great power, exemplified in the atrocities committed by them in effecting the conquest of the Burruda country, and in their numerical strength, enabled them at last to overcome the caste feeling of the Rajpoots, and to obtain their daughters in marriage. Colonel Tod remarks as follows:—"The Jharejas were Rajpoots, a subdivision of the Jadows, but by intermarriages with the Mahomedans, to whose faith they became proselytes, they lost their caste. Political causes have disunited them from the Mahomedans, and they desire again to be considered as pure Rajpoots, but having been contaminated, no Rajpoots will intermarry with them. The owner of a hide of land, whether Seesodia, Rahtore, or Chohan, would scorn the hand of a Jhareja princess. Can the *sic volo* be applied to men who think in this fashion?" But Colonel Tod himself does not attempt to trace the change in the caste of the Jharejas from the time they ruled

in Sind, and were Mahomedans, to their incorporation with the Hindoo community (for, as no conversion is allowed, we cannot call it by that appellation). He gives, in the gravest manner, a genealogical tree of the Rajpoots, deducing their origin, one half from the sun and the other from the moon, confessing, at the same time, the indefeasible practice of adoption among the Rajpoots defying all genuine descent, which must bring every sensible man to the conclusion that, instead of faithful history, he occasionally indulged in amusing fiction; and, in place of confining himself to a simple narration of events, he was pleased to enact the part of the most talented Charun or Bhat who ever proclaimed the ostentatious annals of Rajasthan. It is very difficult to ascertain whether the Jharejas were at that time addicted to the practice of Female Infanticide; but from Colonel Walker's minute inquiries, the practice seemed to originate from that time. He says, from all evidence he had been able to find, the practice commenced about five hundred years ago. The great prevalence of the custom in Sind, the origin of which appears to be ascribed to an extraordinary morbid feeling of degradation in any person being able to say they had had carnal connexion with their sister or daughter, renders it very probable that the Jharejas, indubitably Chiefs of Sind, brought down with them the unnatural practice. On the other hand, there is the supposition above noticed that upon the arrival of the Jharejas in Kattywar, they experienced difficulty in procuring wives from the neighbouring Rajpoot States owing to their known backsliding (as the Rajpoots considered it) into Islamism.

This tradition is mentioned by Colonel Walker, who states that eighty-five daughters were immolated, not being able to find husbands. I wish we were able to establish this as a sound cause of exculpation for the Jharejas, but I fear, on investigation, this will not hold good. If the powerful tribe of Jharejas which immigrated into Kattywar, and subdued the Jetwas, had the influence to induce the Rajpoot inhabitants of the peninsula to give them their daughters in marriage, they could have found no difficulty in disposing of their female offspring to those Chiefs and their brethren, had they been so inclined. The fact of the Jam's family having only saved two daughters since the establishment of the family in Kattywar speaks volumes. The Raos of Kutch have never preserved one legitimate daughter in their families till the present Chief did, one who subsequently died a natural death. Had they ever preserved daughters, we should have heard of their living and dying maidens; but, unfortunately for the humanity of the Jharejas, no such occurrence is known, save the tradition I have abovementioned, related by Colonel Walker, but such I have never been able to trace as being more than fabulous. Jam Tumachee saved a daughter sixty-six years ago, and Raja Ubhesingjee of Jodhpoor, having come to Dwarka on a pilgrimage, and being received with great kindness on the part of the Jam, condescended to accept his daughter in marriage, which he did with great pomp. This is the solitary instance of a Jhareja princess being accepted in marriage by a Rajpoot king. A sister of an ancestor

of the Jam's, when the family were in Kutch, and before the Kattywar branch reached the peninsula, was married to the viceroy of Ahmedabad, a son of the Great Mogul Emperor of Delhi. These are the only two instances of daughters having been preserved by the family of the Jam, with the exception of the present Chief, who saved one three years ago under the following circumstances. When the Jam left his palace for the purpose of meeting Mr. Willoughby on his arrival at Nowanuggur, one of his wives was confined; the messenger, sent to inform the Jam of the female progeny, could not obtain a hearing as long as the Chief was with Mr. Willoughby, and when the Jam arrived at home the child was several hours old, and he then refused his consent to destroy her, declaring that it was her "Nuseeb." The Jam professes that he will give his daughters to the Rana of Oodepoor, the Maharaja of Jodhpoor, and the Maharana of Jeypoor, the heads of the Seesodia, Rahtore, and Kuchwa Rajpoots, but nothing is more true than that none of these princes will receive a Jhareja princess in marriage; they consider them Mahomedans, and would not listen to a proposal of alliance with them, although on one occasion, and one only, it has certainly taken place. They would now never consent to bestowing their daughters on the Rao of Kutch, far less on the Jam, who is a younger branch of the head race. It is in vain, therefore, that the Jam, the *primum mobile* of the atrocious custom in this province, shall say in extenuation of his heinous crime that he can only marry his daughters to the Seesodia, Rahtore, or Kuchwa lords, and that, in consequence of the difficulty of his obtaining a match for his daughters, he is constrained to destroy them. The Seesodias and Rahtores generally would as soon think of marrying a Dher woman as a Jhareja. I will, at the expense of harassing the Honorable Board, relate an anecdote of the late Raja Gumbeersingjee of Edur, with whom I was on terms of intimacy, and who on his deathbed appointed me guardian of his only son, Jowansingjee, the present Chief. An Agent of the Raja of Drangdra, the Chief of the Jhalla tribe of Rajpoots, arrived at Edur to negotiate the marriage of the son of the Raja with a daughter of the Rahtore lord. Gumbeersingjee sent for him (this anecdote was related to me by the Agent himself), and asked him what he meant. The ambassador humbly preferred his suit, and Gumbeersingjee desired him to leave his territory without delay, or he should be summarily dealt with. "You," said the Raja, "give your daughters to Jharejas,—dogs of Musulmans; and you ask for your sons the daughters of Rajpoots: begone, or woe betide you!" The characterising features of the Jhareja tribe are ignorance, arrogance, and vice. Hardly any can read or write. Those in Kattywar affect superiority over all other castes of Rajpoots, all of whom are superior to them, both in birth and personal qualities, and they are in the habitual exercise of the most diabolical vices, some of which are of a nature unfit to be mentioned. The Jam's family is not only in the habit of killing every legitimate daughter, but every illegitimate; and when I state that the present Jam has six wives, and several concubines, who are kept in his secret seraglio, besides his assuming to himself

the privilege of cohabiting with any female whom his caprice points out, it can be supposed what a scene exists of female murder in his palace and environs. To watch the progress of crime is most awful. In all Jhareja towns there is a large population of those degraded wretches, the Powyas, inmates of brothels for the most abominable wickedness. Mandavee, Nowanuggur, Gondul, and Rajkot, are the chief seats of these debased specimens of humanity.* The Jharejas are, with few exceptions, in every way a disgrace to the name of man. To show any sympathy, therefore, with such people would be disgraceful to an enlightened Government; but viewing them in the light of barbarians, from which state it is impossible to believe that they have totally emerged, a lenient treatment of their iniquities, in consequence of the want of activity on the part of the British Government, and their own ignorance, appears to be the most efficacious mode of eradicating their vicious and unnatural propensities. Like all Asiatic conquerors, the Jhareja tribe by force obtained in marriage the daughters of the Rajpoot Chiefs whom they found in the country on their arrival, but it is authentically proved that they never gave their daughters to them in return; indeed, they had no daughters to give, having, in all probability, brought down with them the diabolical practice of female immolation from that hot-bed of iniquity, Sind, where it is so indiscriminately indulged in even to the present day. It is a matter of some surprise that Mr. Elphinstone, when on his mission to Afghanistan, did not discover the fact of the horrid custom among the Wuzeer Kheil, Barukzyes, Alleezyes, Badoozyes, Ulkoozyes, Turreen, &c. sects of Afghans, who, from motives of pride, would never suffer any person to have the power to call himself their son-in-law or brother-in-law (Janoye or Bunoee); but such is undoubtedly the fact, deposed to by one of themselves before me here. The power and consequent pride of the Jam family, who conquered the western district of Kattywar about five hundred years since, is the grand cause of the continuance of the crime. Whether the Jharejas were resolutely addicted to the crime when they arrived in Kutch from Sind, or even when they arrived in Kattywar from Kutch, or whether they were induced to the perpetration of it from not being able to obtain matches for their daughters among their new Rajpoot neighbours, it is indubitable that they could have had no reason to continue the commission of it after they had by force of arms established their ascendancy in this province by their conquest of the Jetwa territory, and the constitution of their capital at Nowanuggur. Had the Jhallas, Jetwas, and the other true Rajpoot tribes been able effectually to resist the Jhareja arms, and refuse to give their daughters to a race of spurious descent, and, moreover, who would not give their female offspring in return, the mischievous results would have been averted; but their physical power prevailed over the

* In Mandavee there are forty houses of Powyas; in Bhooj from fifteen to twenty; in Nowanuggur, forty; in Poorbunder (the Jetwas also being female child murderers) eight or ten. There are none in the Jhalla villages, and in Joonagur only one or two; in Rajkot, Dherol, Moorvee, Gondul, and Dhorajee, several.

customs of the subdued tribes. It is useless to the object we have in view, therefore, to pursue this inquiry further, as, whether the Jharejas brought the custom with them from Sind, or, even tracing its history further back, that it has some relation with the practice followed by the ancient classical nations of exposing children (as alluded to by Colonel Walker in his report of March 1808), or that they really did find difficulty in obtaining matches for their daughters, and thence reluctantly commenced it, nothing is more certain than that no obstacle exists at the present hour to any Jhareja, from the Jam to the owner of a single plough, finding a match for his daughter among a class equal in all respects both of caste, consequence, or substance. If, therefore, the obstacles to the marriage of the females are removed, what can be the operating cause for the commission of the crime at the present day? I think we may assert, without fear of contradiction, that the cause is ignorance, arising from want of education. Much has been said of the immutability of the Hindoos, but what is immutability but ignorance? Men who in their several occupations are content to tread step for step in the paths wherein their fathers trod, entirely divest themselves of the properties of thinking beings. The Jharejas kill their children because their fathers did; and among the lower orders, their attention never having been drawn to it, they have never even given the subject a thought. Are we not, therefore, bound, as their earthly protectors, to place in their power the unspeakable advantages of education? I have already stated that the Jam professes to give his daughters only to the Oodepoor, Jeypoor, and Jodhpoor princes, and to the Raja of Drangdra, the Chief of the Jhalla tribe in Kattywar. To the three former he might with equal justice have added the King of England, or the Pope; for although on one occasion the Jodhpoor Raja condescended to receive into his seraglio the daughter of the Jam under the peculiar circumstances abovementioned, the three Rajpoot houses above alluded to would have as much objection to receive the daughter of the Rao of Kutch, the elder branch of the Jam's family, as would either of the two other personages. Such indignation as we can imagine would have been displayed by Richard Plantagenet, on the possibility being hinted to him of his allying himself with the daughter of a serf, would undoubtedly be exhibited by one of the Rajpoot lords of Oodepoor, Jodhpoor, or Jeypoor, on the proposition of a Jhareja alliance being made to them. In order to place Government in possession of the requisite information, I here append a memorandum showing the state of the customs regarding marriage which are at present in force in Kattywar, and from this, Government will be able to judge of the change which it will be necessary to effect before Infanticide and its operating causes are discontinued:—

"The Jam professes to give his daughters to the Chief of the Drangdra family, or his eldest son and heir, as head of the Jhalla tribe,—to no others in Kattywar; but he has never yet given one. In Rajpootana to Oodepoor, Jeypoor, and Jodhpoor only; but they will not take them. But only one daughter of

Jam Lakajee's has been preserved for these ten generations, and she was given to Ramsingjee of Jodhpoor. The Jam will take from Drangdra, Bhownuggur, Soda: from the head family of each only. The Drangdra Raja will give his daughters to the Jam and Rao of Kutch, Poorbunder, and Arreysir (a Bhyad of Kutch). He will take from the head Jharejas, such as the Bhyad of the Jam, and Waghelas, Chowras, and Gohels. The Raja of Bhownuggur will give to the Jam and to the chief family of the Jhallas.* He will take from the Pirmars, petty Jhallas, Waghelas, and Jetwas; will give to Jharejas and Jhallas, and will take from petty Jhallas and Jharejas. Jharejas and Sodas will also give their illegitimate daughters to Musulmans. Instances have happened of this. Kessurbaee, the daughter of Rao Khengarjee, by a concubine named Jettee, the real mother of the present Rao, has been married to the Nuwab of Joonagur, and the late Jemadar Futteh Mahomed of Kutch was married to the late Jhareja Jyajee's wife's sister. These two ladies were the daughters of Soda Morgee, of Nuggur Parkur. Waghelas will take from Jhallas, Pirmars, and Rahtores; and will give to Jhallas, Jharejas, and Gohels. Pirmars will give to every sect of Rajpoots, and will take from Jharejas, Gohels, and Jhallas."

Colonel Tod sagaciously remarks that, "although religion nowhere authorises this barbarity, the laws which regulate marriage amongst the Rajpoots powerfully promote Infanticide. Not only is intermarriage prohibited between families of the same clan (Campa), but between those of the same tribe (Gote); and though centuries may have intervened since their separation, and branches thus transplanted may have lost their original patronymic, they can never be regrafted on the original stem. For instance, though eight centuries have separated the two grand subdivisions of the Gehlotes, and the younger, the Seesodia, has superseded the elder, the Aharya, each ruling distinct States, a marriage between any of the branches would be deemed incestuous. The Seesodia is yet brother to the Aharya, and regards every female of the race as his sister. Every tribe has, therefore, to look abroad, to a race distinct from its own, for suitors for the females. Foreign war, international feuds, or other calamities, affect tribes the most remote from each other, nor can war or famine thin the clans of Marwar without diminishing the female population of Amber. Thus both suffer in a two-fold degree. Many virtuous and humane princes have endeavoured to check or mitigate an evil, in the eradication of which every parental feeling would co-operate. Sumptuary edicts alone can control it; and the Rajpoots were never sufficiently enamoured of despotism to permit it to rule within their private dwellings. The plan proposed, and in some degree followed, by the great Jeysing of Amber, might with caution be pursued, and with great probability of success. He submitted to the prince of every Rajpoot State a decree, which was laid before a convocation of their respective vassals, in which he regulated the Daeja, or dower, and other marriage expenditure, with reference to the property of the vassal, limiting it to one year's income of the estate."

18. I.—The first measure, therefore, which I shall propose, is that all the Rajpoot Chiefs in Kattywar shall be required (and I sincerely believe that they can be persuaded) to enter into an engagement that they will not give their daughters to any tribe who will not give them their daughters in return. The pride and the determined wickedness of the Jharejas will thereby be struck at, and their proper position in society be defined without any violent measures.

II.—That the Jhareja Chiefs shall be required to enter into a stipulation that the expenses of the marriage of the daughters of their Bhyad shall not exceed the amount to be fixed at a general meeting of the caste, and be informed that Government will cheerfully assist the indigent to the same extent as any other caste, but not to a greater.

III.—Although I deprecate the resort to severity in the outset, and even at this stage of the business, still I am far from recommending that no punishment should be held up to the Jharejas in case they will persevere in the iniquity. I therefore consider that a distinctly specified penalty ought to be proclaimed in case of the infringement of their engagements after a certain time, to be fixed by Government. This ought, I consider, to be divided into two heads, viz. first, loss of Giras; second, degradation. I consider these penalties to be reasonable, just, and efficacious. After the unwearied attention the Chiefs have seen has been paid to the subject by the late Political Agent, evincing the deep anxiety on the part of his Government to abolish the practice, and after the explicit intimation of its intentions, which I have communicated to almost every Jhareja Chief personally and in the clearest manner, the Chiefs can have no right to expect less. Besides, too great a relaxation of measures at this period would tend to impress the Chiefs with a sense of the weakness of our cause, and defeat our object. I shall presently allude to a proposition made by several Jhareja Chiefs, to the effect that they would bind themselves, under penalty of loss of their estates, to abolish the practice, on promise of amnesty for the past, and I feel sure that almost every, if not every Chief would willingly agree to this. If they do not, however, Government will probably decide that we have gained the undoubted right to place before them that alternative. The Chiefs themselves know well the engagements their ancestors entered into with Colonel Walker on the part of the British Government, and they all with one accord declare that the British Government has religiously maintained its part in the obligation. To inform, therefore, the Chiefs explicitly that the Government has broken its terms with them, in consequence of their repeated breach of their part of the stipulation, is nothing more than justice, and that, therefore, they shall be deprived of their hereditary property. This principle, I think, ought to be applied to the Chiefs who are proved not to have discountenanced the practice in their territories. Those of minor importance, who are seen to countenance the crime, to be degraded by not being allowed to sit in the presence of the Agent or otherwise.* The objec-

* Sir John Malcolm says, in his work on Central India:—"In speaking to those Natives who enjoyed superior rank and station under the authority or control of the British Government, I

tion made by Champraj Wala to be tried by Jhareja Chiefs I confidently assert has been productive of the greatest benefit. The Jharéjas have opened their eyes; they now see that they will inevitably be degraded if this custom is continued, and especially they perceive that a detestation of the practice has commenced throughout the country. I have so laboured lately to impress upon the Jharejas the indignation of the British Government against such an atrocity, sometimes by mildness and sometimes by stern denunciation, that I am truly of opinion that a revolution has already taken place in the minds of the Jhareja population, and that the result will hereafter be manifest.

IV.—The principle of the responsibility of the Chiefs for the conduct of their Bhyad and vassals to be strictly observed. This is according to immemorial custom, and, besides, the principle on which Colonel Walker framed his settlements, subscribed to by the Chiefs themselves.

V.—The minute scrutiny by the census to be the test, and all Chiefs to be enjoined to grant their efficient aid to the census.

VI.—On the occasion of Soorajee's case being brought forward, there was a petition on the part of some of the Chiefs, to the effect that if a general amnesty was given to the committers of the crime, they would engage most solemnly to discontinue it for the future. The same proposition was repeated by the Jam in his letter which I had the honour to forward on the 12th of this month, and has since been repeated to me by many Jhareja and other Chiefs. I am disposed sincerely to recommend this measure to Government; punishment is resorted to, *Non quia peccatum est, sed ne peccetur*; therefore, if we have a reasonable hope of abolishing this atrocity by means of persuasion and collateral subsidiary enactments, the immediate resort to rigour is not expedient. I have strong hopes that the pardon granted to former transgressors will enlist the people, not only the Jhareja, but other tribes, in our favour, and that such a feeling will give weight and efficiency to the measures of coercion, of which it will in future be necessary to make use, should determined offenders be detected, and thereby secure, eventually, effectual success to our exertions. I here owe an apology to Government for directly contravening their views, but I must throw myself on the indulgence of the Honorable Board. I am now advancing opinions strongly opposed to the previously expressed orders of the Government, and, most probably, I am erroneous in the view I take of this question. The Government, in reply to a letter of mine, in which I deprecated the system of espionage, declared that, "whenever a charge was preferred, or suspicion of a case of Infanticide exists, inquiry should immediately follow, otherwise we can never hope to suppress the practice." In the Government letter of the 9th July 1836, paragraph 5, the views of Government are more vehemently

have always expressed my horror at self-immolation, and my hope that through their influence in society and their desire not to outrage the feelings of their European superiors, it would in time be abolished. But with regard to Infanticide, I have ever, when it was mentioned, stated my abhorrence of the murders that were committed under the plea of this usage, and refused to see those who practised it. Such sentiments were never found to give offence."

expressed as to the rigour to be pursued in cases of suspected Infanticide:— "Captain Lang's remark of the necessity of clear and rigorous examination of every case to which the smallest suspicion attaches, is, in the opinion of the Right Honorable the Governor in Council, perfectly just." I humbly confess myself to be of an entirely different opinion, but perfectly ready to carry out the views dictated by the superior wisdom of Government, to their full extent, in the case of the Right Honorable the Governor in Council adhering to the sentiments communicated to me so decidedly in the letter alluded to. Much as it would distress me to be obliged to violate the sanctity of a Rajpoot family, still I shall ever consider it my duty to obey the paramount orders of my superior authority, in opposition to my own personal feelings. I therefore beg to submit to the wisdom of the Honorable Board the proposition that the period of two years, or such other time as Government shall decide, shall be granted to the Jharejas and others in the habit of committing the crime, during which time no investigation shall be made either with regard to former or late cases, and that the result of the census at the termination of that period shall be the test. If Government, in its wisdom and benevolence, agrees to this proposition, the intermediate means to which I should wish to resort for the suppression of this enormity are kind treatment and persuasion, never losing sight of the exposition of the penalty in case of determined disobedience. I have already experienced the immense benefits of personal communication with the Chiefs, and I shall consider it a paramount duty for me to visit every Jhareja district, and hold an earnest and explicit conversation with the Chiefs as well as with as many of the lower orders, as I may be able. It may appear inconsistent with the view of the question I have expressed throughout this report, regarding the evils of domestic inquisition, for me to recommend the continuance of the census, which must involve inquisition to a certain extent. I should greatly rejoice were there any plan which seemed at all feasible by which this step might be avoided; but, after the repeated breach of faith on the part of the Jharejas, it is evident that it would be trifling with the subject to rely on their promises, and no means exist but the census of ascertaining the fact of their having kept their engagements or not. Besides, conciliatory conduct on the part of the censors, (one of whom Government has already sanctioned, is to be a respectable woman,) and care in paying every attention to the feelings of the people which the nature of the case will admit, will soften, as much as we have it in our power, the evil which it is indispensably necessary to incur. The present censor, Moonshee Goolam Mahomed, is a man of integrity and zeal; but, to prevent as far as we are able the chance of collusion or error, the consequence of which would be so fatal, such important interests being at stake, I should beg to propose the employment, for the present, of another censor on the same salary. By dividing the Jhareja districts between the two censors, and sending them to different districts each year from those they visited the last, the chances of mistake would be greatly diminished, at an inconsiderable expense.

VII.—The assistance of the Rao of Kutch, the head of the Jhareja community, is one of the most essential desiderata towards the suppression of the crime; and I am rejoiced to inform Government that I have in my possession translation of a private and confidential letter written by His Highness the Rao, in answer to a secret application on the part of the Jam for his advice as to the conduct he was to pursue with regard to the practice, on the renewed nótice of the custom on the part of Government. This document was furnished to me by my friend, Captain Burnes, in a communication in which he said that His Highness wrote it in his own hand, and that the original draft was couched in far stronger terms, and that it was only through the advice of some of his dependants that he had been induced to dilute it. Then note is as follows:—

"You have asked my advice, through Mehta Toolseedas, about killing female children, to which the Sirkar is making objections. My reply is, as to what you have written, I believe that if it was not an improper thing the Sirkar would not notice it, and if it is an improper thing how can we agree to pursue it? My advice is this: when Colonel Walker arranged the affairs of this part of the country, I have understood that you entered into engagements pledging your Kowl* to maintain them. That pledge continue to respect; and you ought to adopt every measure accordingly, because the Sirkar is anxious that we do not violate the precepts of our Dhurm Shasters. Such is their wish, and we ought to entertain the same, and strive by all means to accomplish good."

Here we have the very essence of success;—The feudal superior of all the Jhareja tribe, an educated and intelligent young man, in the practice of justice and benevolence, addicted to no vices, with a warm desire for knowledge, and great and sincere attachment to the British Government; His Highness being on the side of the great cause, we cannot possibly, if we judiciously take advantage of our position, fail in the cause of humanity. As I have above said, a great revolution will necessarily be created in the Rajpoot community in Kattywar by the entire suppression of Infanticide on the part of the Jharejas. I beg leave to propose that the general convocation of the Chiefs of the Rajpoot race, sanctioned by Government, shall be held at Bhooj, in the presence of the Resident in Kutch and myself, where a plan can be distinctly drawn out for the conduct and observance of all classes, for the end of reconciling all discordant customs, and fixing the social relations of the Rajpoot race in this part of the country on a secure and permanent basis. The first great object would be to induce the Chiefs to agree to a stipulation that they would give their daughters to none who will not give their daughters in return in marriage to them. We cannot hope to abolish that law among the Rajpoots which prevents any of a kindred tribe interchanging daughters, neither is it expedient; but we can surely obtain the fulfilment of the agreement I have now stated. We have the highest possible authority for such a regulation,—that of no less a personage than Rana Jeysing of Amber, one of the noblest of

* Solemn word of honour.

the Rajpoot race: he exerted himself to the utmost towards the extinction of this abominable practice, and enacted sumptuary measures similar to those now proposed for the abolition of the custom. Colonel Tod says, in his work on Rajasthan, as above quoted—"Many virtuous and humane princes have endeavoured to check or mitigate an evil, in the eradication of which every parental feeling would co-operate. Sumptuary edicts alone can control it, and the Rajpoots were never sufficiently enamoured of despotism to permit it to rule within their private dwellings. The plan proposed, and in some degree followed, by the great Jeysing of Amber, might with caution be pursued, and with great probability of success. He submitted to the prince of every Rajpoot State a decree, which was laid before a convocation of their respective vassals, in which he regulated the Daeja, or dower, and other marriage expenditure, with reference to the property of the vassal, limiting it to one year's income of the estate." This being made known to the Rajpoots here, would have the most beneficial effect.

VIII.—I now come to the last proposition which my judgment dictates to me to be submitted to the Right Honorable the Governor in Council, to the end of the abolition of this iniquity; and I confess my implicit conviction that it is not only the best, but the only means by which Government has it in its power effectually and finally to eradicate the atrocious crime now under consideration. I mean education, mental improvement, and moral amelioration of the mass of the people,—*Virtutis indagatrix expultrixque vitiorum*; and without which all our best efforts must be abortive. Among such a population, drowned in ignorance, superstition, and vice, what engine can be used to reclaim them? As to the Jharejas themselves, any reasonable man would at once declare that no law could control their iniquity. The voice of conscience, the representative of God in the hearts of men, "*God's umpire,*" is entirely hushed in the breasts of these relentless wretches. To awaken within them this divine monitor, to what earthly power can we appeal? It is true that no one became infamous all at once, but it is equally so that no one sunk in the deepest abyss of iniquity can ever suddenly become virtuous. It has been well remarked, that "when we look into the history of the world, two things are seen upon every page—man's ignorance and man's wickedness." History presents another truth: the most ignorant individuals as well as nations have been the most vicious and degraded. The Jharejas themselves are a forcible example of this truth. The present condition of the world reveals slavery and misery where the people are ignorant, and liberty and happiness where there is mental and moral light: where the mind is not improved by virtue and knowledge, it will be governed and debased by the passions and appetites, and employed in planning and executing that which destroys happiness and prevents improvement. How far human suffering may be attributed to ignorance, or how many of the evils which have and do still exist among the inhabitants of the earth originated from ignorance, would be difficult to ascertain, but we know enough to be assured that the amount of suffering from ignorance is unmeasurable, and the

evils unmeasurable. Ignorance has not only multiplied evils by misapplying what is good, but has given an imaginary existence to many of the most fearful nature which have long distressed and enslaved the human race. Ignorance and error have always led to the commission of the most atrocious deeds of wickedness, and to the habitual adherence to crime. The Jharejas, by a legend repeated by Colonel Walker, and preserved to the present day, give as an excuse for their iniquity, the sanction of a Rajgor, or spiritual preceptor, for the unnatural practice; but it is well established, that a religion like theirs, based on the deepest superstition, will lead men to the worst and most impious actions. It has been frequently known that mothers have, under the influence of this species of superstitious feeling, been induced to desire the death of their offspring, contrary to the wish of the father. The following anecdote is related in Mr. Wilkinson's report on Infanticide.

The following statement may, I believe, be relied on as a fact; it was made to me by the Rajgor Vukeel, by name Kondoo Punt Bhow, who is distinguished amongst those about me for his superior regard for truth; his bent, too, was towards softening the traits related. He told me that Thakoor Meghsing, a Chundrawut Rajpoot of the Rampoor family, and a connexion of the Rajgor Chief, had had four daughters; that he had preserved two of these and destroyed the others. That the elder of the daughters preserved had reached the age of nineteen, but that he had been unable from his poverty to secure a suitable match for the girl; that this difficulty had appeared so great a calamity to the Thakooranee, his wife, that she had proposed to destroy the younger daughter by poison, who was still only five years old, to save her from the like disgrace of remaining unmarried after reaching years of puberty. The Thakoor publicly and freely discussed the propriety of following the mother's advice, but that he, the Vukeel, on hearing the proposal, was horrified, and warned him against committing so cruel a murder, threatening him with the Agent's displeasure. How perverted and how utterly annihilated must all the best feelings of our nature be in a tribe where such a proposition could be not only entertained by an individual of it, but deliberately canvassed in the community! What, except dire blindness and superstition, "*tantum potuit suadere malorum?*" People in this deplorable state of ignorance never can be expected to feel their proper relations either towards God or man. Not having their moral or intellectual nature developed or put in exercise by mental and moral instruction, they are ignorant of any other happiness but that derived from the gratification of their lowest natures, their animal appetites and passions. The principal cause, therefore, of this as well as of other human evils, is a sensual and diseased nature domineering over the moral and intellectual nature. If knowledge is of use in other communities, of how much greater benefit it must be to such a race, who, instead of knowing nothing, know nothing but what is bad. There never has been an instance since the creation of the world of any community, entirely devoid of knowledge and instruction, being in the practice of virtuous actions, or, indeed, not being in the habitual practice of bad. To expect, therefore, an exception to such a fact in the

inhabitants of this province would be tantamount to shooting at the sun. They have, I fear, enough to answer for; but it is only to be wondered at, when their profound state of ignorance is considered, that they are not a worse and more immoral race than they actually are. Mr. Wilkinson, who has devoted his distinguished talents and indefatigable research to this subject, made a very important and remarkable discovery, viz. that on the commission of the atrocious deed, the Jhareja considered himself so far polluted as to require the purification used by Hindoos on the occasion of any offence being committed against his spiritual rules, and that such was usually performed by a present of food, *Seeda Surunjam*, to the Brahmin or Brahmins who were his family priests. I made inquiries if that were the case in this province, and find that such was the custom formerly, but, for purposes of concealment, it was never now resorted to. The committers of the crime now, therefore, do not possess even the show of conscience. I need not dilate on such a subject generally, but will bring it to bear on the present question in a more particular manner. Out of the twenty-eight Chiefs to whom Mr. Willoughby sent the proclamation, only eight or nine can read. The Chiefs of Rajkot and Gondul have not the most remote knowledge of that art. Two copies were sent to the Jam, but he declared himself he had never read it, indeed, it would have been as much as he could do to have perused it in a day. The Chief of Gondul, when I asked him, said he had not heard it read, but that he had heard from his minister that "a paper had come from the Sirkar about female children." The generality of the Jhareja Chiefs replied, "that they had received the paper, placed it on their heads, and sent their salaams to Mr. Willoughby in return." The poorer Chiefs, Talookdars of one village, never had the proclamation read to them, and, if they had heard it read, would have found difficulty in comprehending it without assistance. I have already in my report, dated the 1st of May last, brought to the notice of Government the deplorable state of ignorance among the Chiefs of this province, their Bhyad, or brethren; and unless Government deliberately resolves to extend the advantages of education over this community, no hope can be entertained of finally and effectually eradicating this atrocious custom. I have already exerted myself toward this object by disseminating copies of two small works in Guzerathee, which I originally procured from my friend, Mr. Wilkinson. I have distributed copies to every Jhareja, and many other Rajpoot Chiefs, many of whom eagerly accepted them. I have, with the assistance of the two Pundits whom I brought with me from Bombay, translated several different works into Guzerathee for distribution among the Chiefs and such as will value them. A short history of the state of England, moral tales, grammars, spelling-books, &c. are already completed, and ready to be transmitted to Bombay to be lithographed. If Government will, in their wisdom, grant an amnesty towards this blind and misguided race, I will occupy my time in travelling over the province, addressing myself to the Chiefs themselves personally, calling up any latent good feelings which may still lie, though dormant, in their breasts, exhorting them to adherence to their engage-

ments and the practice of virtue. By such means, even with the limited acquaintance I possess of the manners and customs of the natives of the peninsula, I feel confident of gaining a large number of converts to the cause of virtue, even if I should not succeed in entirely abolishing the atrocity. In the letter dated 27th April 1836* from the Honorable the Court of Directors, it is clearly stated that "Mr. Willoughby's report on the effect of our measures for the suppression of Infanticide in Kattywar is highly creditable to him, and is on the whole satisfactory. For, though it shows that the practice still prevails very extensively, it shows also that a great and progressive decrease has been produced by the efforts of the British Government. It is impossible not to concur in the observations of Mr. Willoughby† when he says that, 'to effect the complete extinction of the practice we must enlist the feelings of the community on our side; we must, more especially in the first instances that are brought to light, avoid the danger of exciting sympathy in favour of delinquents, thereby deterring persons from informing against them who might otherwise be disposed to do so. In short, unless we are able to carry public opinion with us, and inflict such penalties only as are likely to be recognised as just by the respectable portion of the community, our endeavours in the cause of humanity will be long retarded, or may altogether fail.' On these grounds we should have disapproved of the infliction upon the Chief of Rajkot (who was proved to have, in violation of his engagement, destroyed his female infant) of any severer penalty than that which you have imposed upon him."

This is the direct and most true policy. "Truth prevails by delay and exposure," and by a steady adherence to such principles the truth must eventually conquer. The principles upon which I propose to act are all in perfect accordance with the above-expressed opinion of the Honorable Court, of which I shall never lose sight. Again, let us consider the immense advantages we shall acquire by having effected this desirable reformation by gentle means instead of violent! When its final abolition shall have been effected, the people will look back with astonishment at the wickedness of their fathers and learn to bless the British Government, who had conducted them by sure and firm steps to a state of virtue and happiness.

19. I beg to refer you to my letter of the 1st ultimo, for the principles on which I wish to propose that the education of the natives of the province should be conducted.

20. Should Government concur with me in the view I have taken of the subject, it will be expedient to make a few alterations in the proclamation issued in September 1834, which, I should suggest, should be in some measure modified. The eulogy to the Jam ought, I think, to be omitted, and the reference to the state of the population in the other Talookas, which is in some cases erroneous. I see no objection to the insertion of the renewed agreement of Jam Jussajee

* Vide extract from the Honorable Court's despatch, given at page 472 of this Selection.

† Vide page 467.

of 1812, in which allusion is made to the Shasters, but the penalties, in case of infraction of their engagements for the future, ought, in my opinion, to be more distinctly specified. I therefore append a draft of an amended proclamation (vide Appendix B), suited to existing circumstances, for the approval of the Right Honorable the Governor in Council. I also forward for sanction a draft of a circular letter (vide Appendix C) which I propose to issue to all the Chiefs, for the purpose of inducing them to meet me, and settle the subsidiary arrangements consequent on the renunciation of the practice of Infanticide. I consider that this meeting ought, as I have above stated, to be held at Bhooj, and all the principal Chiefs of Kattywar and Kutch summoned to attend. I am confident of being able to command the attendance of all the Chiefs interested on this side the Gulf; and I hope Government will use their influence with the Rao and the Chiefs in that country also to attend the assembly. The Resident in Kutch I hope will be addressed by Government particularly to lend his earnest and able co-operation towards the measures now contemplated, for nothing but unanimity and activity can ensure success.

21. I have the honour to append a statement of the state of the Infanticide Fund up to his date. (Appendix D.)

22. I likewise annex, for the information of the Right Honorable the Governor in Council, copy of agreements entered into by the Chiefs of Malwa, at Mr. Wilkinson's instigation, for the purpose of abolishing the crime of Infanticide. (Appendix E.)

23. The censor has already left this for the purpose of taking the census of the province of Hallar, which I have every hope will be completed in a few months, when the result shall be laid before Government, with any remarks that may occur to me on the subject.

24. The population of the peninsula of Kattywar is known to be very small in comparison with other tracts of country of a similar extent, and it cannot be doubted but that the custom of Female Infanticide must have tended in a great degree to this result. The lower orders of Rajpoots are mostly cultivators by profession, or employ themselves in the other occupations of productive labour, so that the deficiency of women among so large a tribe as the Jharejas must have done much mischief to the prosperity of the country. By the abolition, therefore, of this long-continued custom, besides the important service rendered to the cause of humanity and virtue, the British Government will confer a lasting temporal benefit on the inhabitants of this province.

25. I am at present engaged in the inquiries alluded to in the 5th paragraph of my letter to Mr. Secretary Willoughby's address of the 12th of this month, respecting the other classes in the province who are addicted to this vice, but they are not at present sufficiently advanced to be of any service towards the general question, and will hereafter be brought to the notice of the Right Honorable the Governor in Council.

I have the honour to be, &c.

(Signed) J. Erskine,

Rajkot, 30th June 1837. Political Agent.

P.S.—I shall delay furnishing the Resident in Kutch with a copy of this report until the receipt of the answer of Government as to whether my views are approved of, or not, by the Honorable Board.

APPENDIX A.

Extract from a Letter to C. E. TREVELYAN, *Esq., Deputy Secretary to Government, Fort William; dated* 31*st August* 1835.

The suppression of Infanticide appears to me by far the most difficult subject that we have ever had to deal with in India: Suttees, or the immolation of children in the Ganges, were nothing when compared to it. They simply required the fiat of the Government to put a stop to them in our own territories; but even to check Infanticide we have to oppose not only sentiments which are strong enough to suppress the common feelings of human nature, and, I may even say, of the most savage wild animals, but to interfere in the most secret and sacred affairs amongst the higher classes of natives, of women; for no one who has been a short time in India, and has used his powers of observation, can have helped perceiving how scrupulously every man pretending to respectability refrains from any allusion to his females, old or young.

When I first came to Kutch ten years ago, I set out with all the zeal of a new comer to root out the practice, but I soon discovered my mistake. The Mehtas, sent at my request by the then Regency, were either cajoled by false returns, or expelled from towns and villages, not only by the classes charged with the crime, but by the other inhabitants whom long habit had taught to view the business with indifference, if not absolute approbation. I next got the Durbar to summon all the Jharejas to Bhooj, and, partly by threat and partly by persuasion, arranged with them to furnish quarterly statements of the births within their respective estates. This plan I saw from the outset was defective, but it was the best I could hit upon at the moment. It proved, however, an utter failure; within six months most of the Jharejas declared their inability to act up to their agreement, even as far as regarded their nearest relations.

Several fathers, for instance, assured me that they dare not establish such a scrutiny regarding their grown-up sons, and the few censuses that were furnished I found to have been drawn up by guess-work from what may be termed the tittle-tattle of the village. My next idea was, that as all the Jharejas profess to be blood relations of the Rao of Kutch, they might be requested to announce to him as the head of the tribe, as well as government, the fact of their wives being *enceinte*, and eventually the result. This scheme appeared feasible to the ministers, but when we proposed it to the Jhareja members of the Regency, they received it with feelings of equal disgust and horror. Two modes further suggested themselves of carrying our object. The one to use direct authority and force; but that would, no doubt, be at variance with the spirit, if not the letter of the treaty. The other to grant a portion to every

Jhareja girl on her marriage. This latter method had been proposed to the Bombay Government by my predecessor (Mr. Gardiner), had been explicitly negatived, and that negative had been confirmed by the Honorable Court of Directors; under these circumstances I was obliged to remain quiet. Sir John Malcolm came to Bhooj in March 1830. He made a speech to the assembled Jharejas on the enormity of the crime, and told them the English nation would force the East India Company to dissolve all connection with a people who persisted in it. The Jharejas, of course, individually denied the charge, but they afterwards inquired from me how the Governor could talk so to them at a moment when we were courting the friendship of Sind, in which child-murder is carried to a much greater extent than even in Kutch, for it is a well-known fact, that all the illegitimate offspring born to men of any rank in that country are indiscriminately put to death, without reference to sex. Subsequent to Sir John's visit, an impostor of the name of Vijjia Bhutt went to Bombay, presented a petition to Government setting forth my supineness, and offering, if furnished with some Peons, to do all that was required. This petition was referred to me to report on, which I did as it merited, and matters lay in abeyance till the young Rao was installed in July 1834, when he adopted the most decided steps to enforce that article of the treaty which provides for the suppression of Infanticide. He took a paper from the whole of his brethren, reiterating that stipulation, and agreeing to abide the full consequences if they broke it. I officially promised the Rao our support in all his measures, and we have been watching ever since for an occasion to make a signal example; but the difficulty of tracing and bringing home such an allegation will be understood from this letter, and it would be ruin to attempt to do so on uncertain grounds and fail. I do, however, think that our best, perhaps only chance of success rests with the Rao, who is most sincere in his detestation of the crime and his wish to stop it.

I quite concur with Mr. Wilkinson that Infanticide is carried to an extent of which we have hardly yet a complete notion in India. The Rao told me very recently, that he had just found out that a tribe of Musulmans called "Summas," who came originally from Sind, and now inhabit the islands in the Runn, paying an ill-defined obedience to Kutch, put all their daughters to death merely to save the expense and trouble of rearing them. He has taken a bond from all the heads of the tribe to abandon the horrid custom, but, as he justly remarked, he has hardly the means of enforcing it.

I had no intention, when I took up my pen, of saying so much, but have been insensibly drawn on to tell you all I know of Infanticide in Kutch; of its origin, I can only repeat the general tradition of its being a scheme hit on by one of the Jharejas to prevent their daughters, who cannot marry in their own tribe, from disgracing their families by prostitution. The Jharejas of Kutch have, perhaps, adopted all the vices, whilst they have few or none of the saving qualities of Musulmans. No people appear to have so thorough a contempt for women, and yet, strange to say, we often see the "dowagers" of households

taking the lead in both public and private matters amongst them. Their tenets are, however, that women are innately vicious; and it must be confessed that they have good cause to draw this conclusion in Kutch, in which I strongly suspect there is hardly one chaste female. We can understand the men amongst the Jharejas getting reconciled to Infanticide, from hearing it spoken of from their very births as a necessary and laudable proceeding; but several instances have been told to me where young mothers, just before married from other tribes, and even brought from distant countries, have strenuously urged the destruction of their own infants, even in opposition to the father's disposition to spare them. This is a state of things for which I confess I cannot offer any explanation, and which would astonish us in a tigress or a she wolf.

(A true extract)

(Signed) HENRY POTTINGER.

(True copy)

(Signed) J. ERSKINE,
Political Agent.

APPENDIX B.

BY THE BRITISH GOVERNMENT.

A Proclamation.

1. Notwithstanding the great anxiety so often evinced on the part of the Sirkar, concerning the abolition of the wicked custom of killing female infants, which has so long existed in the province of Kattywar, it still appears, from returns of the population of the Jharejas and others, that this crime is up to the present day committed.

2. Mr. Willoughby, the late Political Agent, took the greatest interest in this subject, yet the people appear to have neglected his benevolent advice and the orders of Government.

3. Setting both God and man at defiance, the Jharejas, and even some others, have persevered up to this time in this atrocity.

4. Every person possessed of reason knows that there is an Eternal and Almighty Power on high, to whom every mortal is responsible, and who will exact strict retribution from those who obstinately and wickedly transgress his laws, while he loves and protects all who obey his word.

5. To the good government of the affairs of this temporal world it is also requisite that in every community there should be a paramount power. The rules and ordinances deliberately settled by such are binding on all who owe obedience to that power, and who are protected by its just laws.

6. The British Government here informs the perpetrators of this crime that it is no longer possible to set the laws of God and man at defiance, and that Government is determined to take resolute steps to abolish this iniquity

and to attempt to bring the Jharejas and those who continue the commission of the crime to reason and to virtue.

7. The steps which the Government are resolved to pursue towards this end have been communicated to the Chiefs, and are now declared irrevocable.

8. The British Government, taking into consideration the habits and customs of the different castes, has determined on holding an assembly of the principal Rajpoot Chiefs for the purpose of reconciling any differences, and of concerting a sensible system of social intercourse to be decided upon by the Chiefs themselves, taking into their serious consideration the interests of their respective tribes and brotherhoods, assisted by the British Government's representative. At this meeting every argument can be discussed and all circumstances and all opinions listened to and decided upon, in a temperate and impartial manner, so that the interests of no party can possibly suffer.

9. The British Government has no desire to intrude on the privacy of any Rajpoot family further than the interests of truth and of justice require; for which reason the Government intends to discontinue the system of inquisition into private families, with the exception of the censors, and to give the Jhareja tribe, and others who are in the habit of perpetrating the crime of child-murder, a space of time, including two years from this time, to renounce this atrocious practice. A strict scrutiny of the state of the population shall be kept up, and at the end of that period, if it shall be evident that the custom has not been distinctly abandoned, the British Government intends to resort to the last extremity of condign punishment.

10. By the parental settlements of the illustrious Colonel Walker, by whose means the estates of all the Girassias were guaranteed to them, it was settled that every Chief should be responsible for the behaviour of his Bhyad. This rule can never be departed from.

11. Should the Jhareja and other Chiefs who allow this wickedness to be committed, still persevere after this serious remonstrance, they are hereby to know that the penalty affixed is entire loss of Girass and degradation in the eyes of the community. Every Chief shall forfeit his estate, and no Jhareja shall be allowed to approach the Sirkar, except at a distance, and with his shoes off, like a Dher.

12. These orders are irrevocable; but let every one know that those who respect the rules of Government shall be for ever upheld, and every indulgence shall be shown to those who continue in a good and virtuous course.

13. The British Government observes with much satisfaction the conduct of the Drappa Bhyad, who have preserved as many daughters as sons. It is greatly to be hoped that this Bhyad has the honour of being the first to set the virtuous example of having renounced this horrid sin; but should any man, through folly or wickedness, have still committed the crime, let him be aware of the penalties he incurs, and let him pursue a course of virtue in obedience to the law of the Shasters and of the Sirkar.

14. This Proclamation is to be read to every Talookdar in the presence of his whole Durbar, Bhyad, and others present at the Hoozoor, and all Karbarees are strictly enjoined to have it read and explained to the Thakoors and others concerned, and Government will not overlook the neglect of Karbarees on such a subject.

Here will follow the renewed engagements entered into with the Jam in 1812.

(Signed) JAMES ERSKINE,
Political Agent.

Kattywar Political Agent's Office, Rajkot, 30*th June* 1837.

APPENDIX C.

Circular.

It was with the deepest concern the British Government first heard of female child-murder in this province. Conceiving it a duty to the Maker and Giver of all things to inquire into the truth of it, they have accordingly done so.

It is very painful for the British Government to learn how often the clear and express law of the Hindoo Shasters has been broken, and still more painful to know that those favoured by God with the government and care of his people should not only have forgotten to warn them against and punish them for every transgression of his law, but have, on the contrary, set themselves up in opposition to what they believe holy writings, the Shasters, and have persevered in the actual commission of the practice at which all reasonable men will shudder, as highly offensive to the Rewarder of good actions and the punisher of bad.

The Talookdars of this province have unfortunately not been in the habit of qualifying their children by education to read the Shasters and judge for themselves, so as to be in all cases able to discharge the heavy duties of guiding their families and subjects towards educating themselves agreeably to the will of the Supreme Ruler of the world, who has appointed them unceasingly to warn his people from sin by persuasion, and by punishment make them remember him and fear to offend him. During 6,000 years that God has been pleased to furnish the world with a history, many examples have occurred of his displeasure having been drawn down on man for the purpose of punishing him for the disregard of the law made to guide him. Many instances can be brought forward of power taken from princes who had misused it, for the purpose of deterring princes from misrule, and although the power of the Rajpoots may not have been diminished, they cannot assert that they have kept the word of God or studied to please him, and laboured to stamp on the character of their subjects the virtue required by all to be a subject in his kingdom; on the contrary, the Sirkar cannot refrain from being alarmed at the denunciations from Heaven against a practice utterly repugnant to goodness and mercy, and all the kind affections bestowed by God on his people; and although the

manifestation of his wrath has been delayed till this day, it cannot be expected so to continue unless they cease so great a violation of his divine law.

Impressed with the responsibility of the situation in which it has pleased God to place this Sirkar, it entreats the Jharejas not to rest satisfied with following the customs of their fathers, but to examine them, and convince themselves that they are in strict conformity to the law of God; for if not, they are most certainly displeasing to him, and sure to be followed by severe punishment. Let all Chiefs educate their children, and teach them to read their Shasters, and see what they ought to do to obey the law of God and to maintain their estates in their ancient prosperity.

There may have been some causes which led the Jharejas many hundred years ago to commit the horrid practice, but these can never exist now, and there can be no difficulty in any Jhareja, Jhalla, Jaitwa, Gohel, Wagella, or Pirmar Rajpoot procuring wives for his sons, and husbands for his daughters, of a condition of life similar to his own; some few trifling obstacles, however, stand in the way, and require removal. This can be done without interfering in any way with the rules of the Rajpoot community. The Political Agent begs you, therefore, to reflect most seriously on this important subject, and invites you to meet him at Rajkot (or wherever determined upon), for the purpose of proceeding to Bhooj (or Nuggur, whichever settled), where an assembly of all the Rajpoot Chiefs shall be held to consult and deliberate upon a remedy for this great sin of child-murder. Many Chiefs of this province are doubtless followers of good, but still their presence is also greatly desired, for the custom of giving daughters to those who will not give theirs in return, and of the Jharejas being obliged to spend so much greater a sum of money on the marriage of their daughters when they do preserve them, appears to be a hindrance to the preservation of female infants; and the wise and the humane may, after full discussion and deliberation, be enabled to move the assembly by virtuous feelings to make such rules among the Rajpoot community in Kattywar, so that the tribes may without difficulty exchange their daughters, and by wise arrangements remove all obstacles—a work which will be highly pleasing to God, and therefore highly gratifying to the British Government.

(Signed) James Erskine,
Political Agent.

Kattywar Political Agent's Office, Rajkot, 30*th June* 1837.

APPENDIX D.

Receipts on Account of Mohsullee and Infanticide Fund.

	Fines levied from the Tributaries.			Mohsullee Collection from the Tributaries.			Total.		
1834.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
16 Sept. Balance	....			....			81,927	5	2
30 „ Amount received in this month.	....			146	14	0	146	14	0
31 Oct. Ditto ditto	69	0	4	2,185	8	0	2,254	8	4
30 Nov. Ditto ditto	5	0	0	4,570	8	0	4,575	8	0
1835.									
28 Feb. Ditto ditto	....			310	8	0	310	8	0
31 Mar. Ditto ditto	....			4	8	0	4	8	0
30 April Ditto ditto	5,000	0	0	....			5,000	0	0
31 May Ditto ditto	....			18	0	0	18	0	0
30 June Ditto ditto	....			60	0	0	60	0	0
31 July Ditto ditto	155	0	0	508	0	0	663	0	0
31 Aug. Ditto ditto	50	0	0	561	0	0	611	0	0
30 Sept. Ditto ditto	200	0	0	433	8	0	633	8	0
31 Oct. Ditto ditto	10	0	0	360	8	0	370	8	0
30 Nov. Ditto ditto	25	0	0	583	0	0	608	0	0
31 Dec. Ditto ditto	148	7	7	156	8	0	304	15	7
1836.									
31 Jan. Ditto ditto	....			109	8	0	109	8	0
29 Feb. Ditto ditto	12,000	0	0	88	8	0	12,088	8	0
31 Mar. Ditto ditto	150	0	0	61	0	0	211	0	0
30 April Ditto ditto	....			1,037	8	0	1,037	8	0
30 June Ditto ditto	64	0	0	477	0	0	541	0	0
31 July Ditto ditto	516	0	0	346	0	0	862	0	0
31 Aug. Ditto ditto	294	11	1	244	0	0	538	11	1
30 Sept. Ditto ditto	100	0	0	263	0	0	363	0	0
31 Oct. Ditto ditto	50	0	0	775	0	0	825	0	0
30 Nov. Ditto ditto	....			206	0	0	206	0	0
31 Dec. Ditto ditto	....			57	0	0	57	0	0
1837.									
31 Jan. Ditto ditto	100	0	0	....			100	0	0
31 Mar. Ditto ditto	....			492	0	0	492	0	0
30 April Ditto ditto	500	0	0	106	0	0	606	0	0
Rupees....	19,427	3	0	14,160	14	0	1,15,525	6	2

Disbursements on Account of Mohsullee and Infanticide Fund.

1835.		Rs.	A.	P.
31 July.	Amount paid as reward to the Chief of Gowreedur for aiding in detecting a case of Infanticide committed by Jhareja Soorajee, Chief of Rajkot, as per Government order dated 2nd June 1835 ...... Rs. 1,000 0 0			
	Carried over.... Rs. 1,000 0 0			

1835.	Brought forward.... Rs.	1,000	0	0			
31 July.	Amount paid to Mehta Jedooram, dated 2nd June 1835	200	0	0			
	Ditto, Remission of Tribute ditto	546	0	0	1,746	0	0
31 Aug.	Ditto to Huldore Poonjajee, and Rawanee Agojee, for preserving their daughters, as per Government order dated 22nd November 1834				60	0	0
30 Sept.	Ditto, Reward to the undermentioned Jharejas for preserving their daughters, as per Government order dated 22nd November 1834, viz:—						
	Jhareja Luckajee Moorajee	150	0	0			
	Ditto Waugjee Roopajee	40	0	0			
	Ditto Abharajee	50	0	0			
	Ditto Bhimjee	150	0	0			
	Ditto Sublajee	40	0	0			
	1 Gold Chain to the young Chief of Gowreedur, as per Government order dated 2nd June 1835	750	0	0	1,180	0	0
31 Oct.	Ditto, Reward to the undermentioned Jharejas for preserving their daughters, as per Government order dated 24th November 1834, viz:—						
	Jhareja Bhawajee Verajee	130	0	0			
	Ditto Abharajee	40	0	0			
	Ditto Vessajee	40	0	0			
	Ditto Bhawajee	40	0	0			
	Ditto Jeejeebhae	40	0	0			
	Ditto Allenjee	40	0	0			
	Ditto Luckajee	40	0	0			
	Ditto Goonajee	150	0	0	520	0	0
	Amount paid to the undermentioned Jharejas, as per Government order, ditto, viz:—						
	Jhareja Khengerjee	40	0	0			
	Ditto Runmaljee	100	0	0	140	0	0
31 Dec.	Amount paid as reward to Mehta Jedooram, for aiding in detecting a case of Infanticide committed by Jhareja Verojee of Kherusra, as per Government order dated 9th October 1835				800	0	0
1836.							
31 Jan.	Ditto Jhareja Meroojee, for preserving two daughters, as per Government order dated 22nd November 1834				40	0	0
	Ditto Rawanee Bhojjee, of Gondul, for defraying marriage expense of his daughter, as per Government order dated 22nd November 1834	250	0	0			
	Carried over.... Rs.	250	0	0	4,486	0	0

1836.	Brought forward . . Rs.	250	0	0	4,486	0	0
31 Jan.	Remission of 25 per cent. from the Tribute for Sumvut 1890 to the Talookdar of Santoodurwouree, as mark of approbation of Government, as per ditto.... .	395	12	0			
					645	12	0
30 June.	Ditto Jhareja Kussiajee, for preserving five daughters, as per ditto.				348	2	10
31 July.	Ditto ditto Dadajee, as per ditto				20	0	0
	Ditto ditto Suntajee ditto ...	40	0	0			
	Ditto ditto Vucajee ditto	150	0	0			
	Ditto ditto Muckunjee ditto .. .	40	0	0			
					230	0	0
30 Sept.	Ditto ditto Kussiajee ditto	40	0	0			
	Ditto ditto Hurkajee ditto	40	0	0			
1837.					80	0	0
28 Feb.	Ditto Jhareja Puchanjee, for defraying marriage-expense of his daughter, as per Government order dated 22nd Nov. 1834.	200	0	0			
	Ditto ditto for preserving two daughters.	40	0	0			
					240	0	0
31 Mar.	Ditto Kussiajee, for the marriage of his daughter	200	0	0			
	Ditto Mooloojee ditto	200	0	0			
					400	0	0
30 April.	Ditto Puchanjee, for preserving three daughters........				1[illegible]0	0	0
					6,594	14	10
	Balance ...				1,08,930	7	4
	Total ... Rupees				1,15,525	6	2

(Errors excepted)

(Signed) JAMES ERSKINE,
Political Agent.

Kattywar Political Agent's Office, Rajkot, 30*th April* 1837.

APPENDIX E.

Resolutions passed by the several Rajas and Rajpoot Chiefs (when assembled at Chapaheree by Mr. Wilkinson, the Political Agent at Bhopaul) for better carrying into execution the orders issued by them, prohibiting Female Infanticide within their several Territories; the object of these Resolutions being the removal of the causes which lead to Infanticide.

1. The chief cause which has led Rajpoots to destroy their daughters is that several families of Rajpoots will receive in marriage the daughters of Rajpoots of several other tribes, but they refuse to give to them their own daughters in return. They thus are reduced to difficulty in getting what they

deem a suitable match for their daughters. Under this fancied difficulty they destroyed their daughters on their birth. On this account it has now been resolved, that every Raja and Chief shall issue in his own limits an injunction, that no Rajpoot shall give his daughter in marriage to another who is not ready to give him his daughter in return; but to give his daughter in marriage in those families who will give him their daughters.

2. It has been already resolved that any Rajpoot who shall destroy his daughter, shall be deprived of his patrimonial rights, and excommunicated, and these penalties doubtlessly will be enforced upon such an offender; but he also, who after preserving his daughter shall take any money from his son-in-law shall be excommunicated; if he is poor and destitute of means, let his family and friends give him assistance to enable him to marry his daughter suitably to his name; if destitute of powerful friends, let the Raja and Chief in whose territory he resides give him assistance and provide for the marriage of his daughter.

3. Bhats and Charuns have claims from of old against Rajpoots on the occasion of their marriage. We hereby fix a maximum of what is to be paid to them according to the rank and circumstances of Rajpoots, viz:—

By Rajas to each Bhat and Charun.............. Rs.	1	0	0
By Thakoors of villages to ditto	0	8	0
By Rajpoots holding rent-free lands to ditto	0	4	0
By poor Rajpoots in service, as Sepoys, to ditto	0	2	0

No more than the fees as above fixed are to be given by any Rajpoots on occasion of marriages. This is to be the custom: if any Rajpoot, from a desire to procure a good name, wish to give more, let him do so on any other day. Against his so doing there is no prohibition.

These three resolutions have been unanimously passed; let each Chief carry them into execution in his own estate. This is to be the rule.—26th January 1836, corresponding with the 8th of Maha Shoodhee of 1893 Sumvut.

(Signed) Rawul Motee Sing, of Rajgur.
Dewan Shree Sing, of Khelcheepore.
Raja Hunwunt Sing, of Nursingur.
Bareelall Raja Bahadoor, of Muksoodungur.
Thakoor Chutter Lall, of Agra.
Thakoor Savunt Sing.
Tukeer Sing, on part of Soorujmull Thakoor, of Gagornee.
Thakoor Tukeer Sing.
Koornvur Sing Indra Sing.
Maharaja Bulwunt Sing, of Sortulia.

(True copy)

(Signed) J. Erskine,
Political Agent.

APPENDIX F.

From the Political Agent at Rajkot,
To Moonshee Ghoolam Mahomed.

Rajkot, 23rd *June* 1835.

1. The Right Honorable the Governor in Council having been pleased to direct a census to be taken of the Jhareja tribe of Rajpoots in Kattywar, I have, in consideration of the character you bear, and your general intelligence, selected you as the agent for carrying this order into effect.

2. The object of obtaining this census is to facilitate the complete suppression of the unnatural crime of Female Infanticide, which has prevailed among the Jhareja tribe from time immemorial, although its discontinuance was provided for by engagements entered into by the Chiefs twenty-five years ago. There can, however, be no doubt that the barbarous practice still exists to a very considerable extent.

3. I rely both on your zeal, and the detestation with which you must view so inhuman a custom, to discharge the important duty confided to you with the utmost diligence and circumspection; you must be aware that having no claims for employment on account of previous service, you are nominated to the situation now bestowed upon you solely under the impression that you are the fittest instrument at my command for carrying into effect the instructions of Government; you will, however, distinctly understand that your appointment is merely provisional, and that its ultimate confirmation will entirely depend upon the manner in which you acquit yourself of the trust reposed in you.

4. I have directed all the Native records connected with the subject of Infanticide to be transferred to your custody. These include a census of the sons and daughters of the Jharejas taken in 1833, which you should study with care and attention.

5. Annexed is the form in which the census of the Jhareja population is to be taken, specifying—

I. The District }
II. The Talooka } to which the census applies.
III. The Village }
IV. The number of Jhareja families, 1, 2, 3, &c.
V. Male adults; the tribe subdivided into three classes,—"Widowers," "Married," and "Unmarried."
VI. Subdivision of the tribe to which each belongs.
VII. Rank, profession, or occupation.
VIII. Male children; specifying their names, ages, recent casualties, and causes thereof.
IX. Female Jharejas, divided into four classes,—"Widows," "Married," "Betrothed," and "Unbetrothed," and specifying their names, ages, to whom married, recent casualties and from what causes these occurred.
X. A column for remarks.

6. There are twenty-eight Talookas in Kattywar belonging to this tribe. The census for each is to be taken separately, commencing with the district of Rajkot. In all practicable cases every member of the tribe inserted in the register should be seen by you; but in some instances, either from the absence of the party or some other cause, this precaution may not be feasible: you will note down such instances as they occur, and the cause of the parties not appearing. Independent of the districts more peculiarly belonging to the Jharejas, families of the tribe are scattered all over Kattywar; you will endeavour to trace out these families and embody them in a separate register, according to the general form, but with an additional column containing the names of the places from which they originally emigrated.

7. Although you will bear in mind that it is an object of importance that the census should be completed as early as practicable, you are to understand that entire accuracy in framing it is an object of still higher importance; you should, therefore, proceed slowly and carefully, in order to avoid the errors and omissions that would arise by performing the duty with too much expedition.

8. Enclosed is a letter to the Chief of Rajkot, apprising him of your appointment, and requesting his aid in obtaining the census. When the register of this district has been completed, you will bring it to me for inspection, after which you will be instructed to what district you are next to proceed.

9. In your communications with the Jharejas, you will be careful to respect their customs and not to offend their prejudices; you will carefully avoid all unnecessary interference with them, confining yourself to the simple duty of ascertaining with accuracy the required census. It is unnecessary to add, that the privacy of married life is to be held sacred, and every precaution taken not to excite the jealousy of the tribe. In the event of any opposition being offered to the measure under contemplation, you are to endeavour to overcome the same by persuasion alone, and if this fail, refer to me for instructions.

10. Enclosed is a proclamation recently issued by Government against Infanticide, to which, during your circuit, you will give every publicity, more particularly among the inferior members of the tribe, to some of whom it may not otherwise be communicated. In doing this you will impress on their attention the fixed resolve of the British Government to suppress the custom of Infanticide, and to punish with the utmost severity those who are still guilty of it, in violation, not only of the laws of God and man, but also of specific engagements voluntarily entered into by themselves for its renunciation.

11. I am sanguine that where the practice is still adhered to, you may, by your exertions, detect the delinquents; and in all cases where suspicion arises of the crime having been perpetrated, the utmost circumspection on your part will be required, and you will immediately apprise me direct of the same, without acquainting any other person of the suspicion existing. You are authorised to hold out, in general terms, liberal rewards and promises of pro-

tection to informers against those who commit the crime, but beyond this you will adopt no measures whatever without first referring to the Agent for orders.

12. Should it come to your knowledge that any Jhareja who has preserved his daughters does not possess the means of defraying the expense of their marriage, you will communicate the same to me, without, however, in the first instance holding out to the party so situated the expectation of receiving pecuniary aid.

13. Your appointment will take effect from the 1st July; your salary has been fixed at Rs. 50 per mensem, with an addition of Rs. 10 batta when absent from Rajkot. A peon is to be attached to you, and stationery supplied from time to time from the Agency Stores.

No. 385 of 1837.

From J. Erskine, Esq., Political Agent at Rajkot,

To J. P. Willoughby, Esq., Pol. Secretary to Government, Bombay.

Camp, near Nowanuggur, 28th September 1837.

Sir,—I have the honour to forward a letter from my First Assistant, Captain Lang, which I beg the favour of your laying before Government, with an apology on my part for intruding private differences of opinion upon the time of the Honorable Board.

2. The reasons which may plead my excuse are two: 1*st*, that I consider all Captain Lang's suggestions are deserving of great attention, and for that purpose should be seen in the clearest possible point of view; in case, therefore I have perverted his meaning, I sincerely desire that all facility should be given for placing it in its proper light; and 2*ndly*, that, as the charge advanced against me by Captain Lang, of "having taken such notice of his suggestion as to be scarcely calculated to convey a correct impression of the circumstances under which it was offered," is, I consider, of rather a serious nature, and under the relative position which Captain Lang and myself occupy towards each other, I am anxious that the Right Honorable the Governor in Council should be enabled to judge whether such charge is well grounded.

3. I have already, in my general report on Infanticide, stated the reasons that induced me not to forward to Government the letter in question in the first instance, and I do not deem it necessary for me here to disclaim all intentions of perversion, until I have reason to believe that the Right Honorable the Governor in Council coincides with Captain Lang in thinking that my writings had that tendency.

I have the honour to be, &c.

(Signed) J. Erskine,
Political Agent.

Kattywar Political Agent's Office,
Camp, near Nowanuggur, 28th September 1837.

From Captain W. LANG, Assistant Political Agent,
To J. ERSKINE, Esq., Political Agent in Kattywar.

Poorbunder, 8th September 1837.

SIR,—Adverting to your report on Female Infanticide, with a perusal of which you lately favoured me, I have the honour to request that, if you have no objection, you will do me the kindness to forward a copy of the letter in which I suggested the expediency of some kind of inquiry being held in cases of the death of Jhareja infants from premature birth, since it appears to me that the notice which you take of this measure in the 10th or 11th paragraph of your report is scarcely calculated to convey a correct impression of the circumstances under which the suggestion was offered, and I am naturally anxious that a measure, which I admitted to be somewhat harsh, and which you consider so much more so, should not be brought forward without a full statement of the ground upon which it was founded.

Although it may be deemed superfluous after the lenient measures which you have suggested in your report, still, to prevent any misconception, I beg, in making this request, distinctly to disclaim the slightest wish to press the adoption of the proposal which, at the time and under the circumstances I made it, I deemed it my duty to offer for consideration. I shall be truly delighted to see any further coercive measures than those now in operation withheld for the present, and unfeignedly happy if they can be eventually dispensed with.

I have the honour to be, &c.

(Signed) W. LANG,
Assistant Political Agent.

From Captain W. LANG, Assistant Political Agent,
To J. ERSKINE, Esq., Political Agent in Kattywar.

14th April 1837.

SIR,—I have the honour to submit my proceedings in original in investigating a charge of Female Infanticide suspected to have been committed in the family of Jhareja Bawajee, brother of the principal Girassia of the Shapoor Talooka, Rajkot Bhyad, about a year and a half ago, and reported to me shortly previous to your arrival, by Moonshee Goolam Mahomed.

2. The circumstantial evidence in this case is very strong, although entirely founded on the falsehoods, evasions, and contradictions contained in the evidence of the different women who have been examined. Bawajee's mother states, that the umbilical cord was cut by the mother of the infant herself, and that it survived till the evening of the day after it was born. Shamooree, the slave girl, says, she cut the cord, and that the child died next morning just

after sunrise. Had we to deal with people of intelligence, this alone would be almost sufficient to convince us, that the umbilical cord was not separated by either, and that the child did not die either in the morning or the evening of the following day. The inference would then, in a family in which Infanticide is known to be the custom, be, that the infant had been put to death and the after-birth never separated from it at all. When to this is added the determination shown by Baee Sara of Peeplya, Goolees Shamoo and Gullal, and Dooda Khan, the husband of the latter, who could not have been ignorant of it, to conceal the birth of the infant altogether, it is most difficult to avoid the conclusion that the inhuman crime was really committed.

3. When the character of the people, however, with whom we have to do is taken into consideration, the certain conviction must be reduced to strong suspicion. We have only to admit that Bawajee's mother and the slave girl, Shamooree, may have forgotten the two points in which they differ so widely, viz. who assisted the woman in her labour, and at what time the child died; and then, when we recollect the dread which such ignorant people as these, must have to acknowledge the birth and the subsequent early death of a Jhareja female, in case of unfavourable inferences being drawn from the very fact, we cannot deny the possibility of the tale eventually told of the premature birth and consequent natural death of a daughter being the true one. It must also be added, in favour of this view of the case, that after the first denial of any knowledge on the subject, every one of the women whose deposition has been taken admits that the child was born alive and lived for some time; that Bawajee's mother and the slave girl, Shamooree, without having in all probability made up the story, as the latter appears to have been sent in to deny the birth, give exactly the same account of the means taken to preserve the child, viz. wrapping it up in cotton and trying to give it a little molasses and water, and more than all that, Bawajee, its father, was at the time absent in Jhallawar, and as he is not in difficult circumstances, and there was nothing urgent to take him there, it is not likely, that he would have chosen the time of his wife's being on the eve of confinement to have left home.

4. Under these circumstances, and with reference to the necessity which exists to have some direct proof in order to convict a man of so serious a crime, I am not of opinion that anything further should be done in this case than to insist upon Jhareja Khallabhaee's renewing his engagement for his brother, and calling upon the latter to furnish two securities of his own rank in life against the commission of the crime of Infanticide in his family hereafter. More precaution, if possible, should be taken in cases of this kind than any other, to guard against the possibility of an innocent man being punished, as, independently of the gross injustice of the act itself, nothing could tend more to enlist the feelings of the public through the sufferer against the prosecution of others for the offence for which he had been unjustly punished, and thus to do an incalculable deal of injury to the success of the cause which all must have so much at heart.

5. Kullajee, the Chief of Shapoor, and brother of Bawajee, has been guilty of great remissness, if not of more criminal misconduct, in omitting to insert the birth and death of Bawajee's infant daughter in the register of Jhareja children furnished to Moonshee Goolam Mahomed several months ago; and, as it is indispensably necessary to enforce the strictest attention on the part of the Jharejas in reporting all casualties which occur in their Talookas, a small fine (say of Rs. 100, as this is the first instance of any being imposed for a fault of this description) ought, I think, to be exacted in this case. It likewise appears to me most advisable, that some means should be taken to guard against the possibility of the commission of the crime of Infanticide and the death of the child being afterwards ascribed to premature birth, as in such case it will always be most difficult satisfactorily to prove the guilt of the accused. I would therefore suggest, that in all instances of premature births which may occur hereafter in Jhareja families, where the child is either still-born or dies in consequence, the corpse, whether of a male or female infant, should be shown to the Gamettee and Patel of the village, and a certified paper be required from them, setting forth the circumstances of the case as far as they can ascertain them. In all places when there happens to be a Mehta on the part of Government, the report should be made by him; this will, no doubt, be looked upon by the Jharejas as a great hardship, but it cannot be considered as interfering in any material degree with their domestic privacy; and it seems to me to be a necessary evil, when so much must depend on our being able to prevent every chance of escape when the crime has really been committed and an investigation instituted regarding it. In the event of this suggestion being approved of, it might be stated, when the order on the subject is issued, that as soon as Government sees reason to believe that general attention is paid by the Jharejas to their Infanticide engagements, this precautionary measure will be at once discontinued.

6. I take the opportunity of informing you, that when lately absent from Rajkot, I remarked with sincere pleasure in many, indeed almost all the Jharejas I met with, considerable anxiety as to how they were to dispose of their daughters in marriage, and was requested by several to make some arrangements for them on this subject. This feeling I never observed before, and it shows most clearly a determination, for the present at all events, to renounce the inhuman practice of Infanticide. Every possible attention ought, of course, to be paid to their wishes, which are simply that they should be able to bestow their daughters on their equals in rank, and not be obliged to incur a larger sum on account of the marriage expenses of these than is incurred by other Rajpoots, whose daughters they receive in marriage. As the Jharejas formerly preserved very few females, there was no difficulty in getting them married into Jhalla families, even superior to their own in rank; but when the number of female Jharejas increases, the other Rajpoot tribes, and particularly the Jhallas, to whom the Jharejas prefer giving their daughters, will, no doubt, be ambitious of forming much higher connexions than they are satisfied

with or even think of at present, the more especially as the Jhareja tribe is very much more numerous in Kattywar than the Jhalla. It is, therefore, I think, highly desirable, that all the most respectable Jhalla Chiefs and Girassias should be invited to attend at Rajkot, the former deputing others to act for them, if they prefer it, in order to discuss the subject with a few of the most respectable Jharejas in presence of the Political Agent. No measures, except of persuasion, could, of course, be used, but it might be pointed out to the Jhallas how much the success of the case depends upon them, and that Government would expect from them every reasonable assistance in furthering it. I am strongly of opinion that much good would result from this in enabling the Jharejas to dispense with the heavy expense which now attends the marriage of their daughters; but, even if nothing else were gained, it would serve to evince the deep interest which we take in everything connected with the abolition of Infanticide, and our willingness to assist in every way in our power in promoting the great object in view. Should the experiment succeed with the Jhalla Rajpoots, it could afterwards be extended to the other tribes, to whom the poorer among the Jharejas now give their daughters occasionally, and all eventually must do when the happy period arrives when Infanticide, that foul blot on human nature, shall no longer exist in Kattywar.

7. Two cases of Infanticide having been reported by Moonshee Goolam Mahomed as having occurred at the village of Gunode, of the Gondul Bhyad, I went to that place on my way back from Joonagur, and made inquiries on the subject. I send the proceedings herewith; but as they are unfinished, I refrain from offering any remarks, further than to observe, that unless the grounds even for suspicion in either the case of Bhowanjee or Umesing turn out on further inquiry much stronger than they appear at present, I should be disposed to do nothing more than write to Noghanjee, the principal Girassia of Gunode, stating that as he had shown so good an example by preserving his own daughter, it was not considered necessary to take any further measures in regard to the charges brought against his two cousins, than to call his attention to the absolute necessity of his seeing that hereafter the practice of Infanticide be entirely discontinued, both in their families and those of every other Jhareja living within his jurisdiction. It will be requisite, however, before submitting the proceedings in this case for the orders of Government, to take the deposition of the informant, whom I have ordered the Moonshee to send for to Rajkot. He will, I imagine, be found to be the same individual as is alluded to by Noghanjee as having been dismissed from his service for some misconduct. Should any more suspicious circumstances appear from his statement, it may afterwards be necessary to summon Jhareja Ubheesing, who was absent from Gunode when I visited it; but otherwise this, I think, should be dispensed with, since in all cases where nothing is likely to be established, it must always be very unpleasant, and may often be highly prejudicial, to show to the Jharejas themselves any sort

of distrust of their attending to the measures taken by Government for the abolition of Infanticide.

I have the honour to be, &c.
(Signed) W. LANG.

(True copy)

(Signed) J. ERSKINE,
Political Agent.

Minute by the Right Honorable SIR ROBERT GRANT, *Governor of Bombay, dated the* 30*th April* 1838, *concurred in by the Board.*

I shall be glad to take the earliest opportunity to offer to the Board some remarks on Mr. Erskine's interesting report. Before I do so, however, well knowing the attention which Mr. Willoughby has paid to the subject of Infanticide among the Jharejas, and the activity with which he laboured for the suppression of that abominable practice, I should wish much that he could find time to communicate to us such observations as may suggest themselves to him on Mr. Erskine's report, or on the subject to which it relates.

In the meantime I beg to circulate these papers.

(Signed) R. GRANT.
J. FARISH.
30*th April* 1838. G. W. ANDERSON.

Memorandum by Mr. J. P. WILLOUGHBY, *dated the* 8*th September* 1838, *consequent on the above call.*

I regret that a constant press of business has prevented my attending at an earlier period to the request contained in the late Governor's Minute, of the 30th April last, that I would remark on Mr. Erskine's Report on Infanticide for 1835 and 1836.

2. In the fourth paragraph of his report, Mr. Erskine reviews the different cases of Infanticide which were investigated during the two years above mentioned. These were thirteen in number, of which five occurred in 1835 and eight in 1836.

3. During the first year, conviction followed in four cases, and even in the fifth case no reasonable doubt could be entertained of the guilt of the accused, although the evidence was deemed insufficient for a judicial conviction. In 1836, however, although in several cases strong presumptions of guilt existed, there was not a single instance of conviction.

4. The difference in these results is as remarkable as it is unfortunate. It may no doubt in part be fairly attributed to increased vigilance and precautions, on the part of those who commit the crime, to conceal it, occasioned by the convictions of 1835. I cannot however, resist the impression that there

must have been some defect or mismanagement in conducting the investigation of 1836.

5. It must be obvious that these inquiries cannot be conducted on ordinary principles, with any prospect of a successful termination. The mode I adopted whenever a case of Infanticide came to my knowledge was, in the first instance, to hold a preliminary inquiry in private, before I placed the accused party publicly on his trial, to satisfy myself that reasonable grounds existed for the charge, and that it was sustained by sufficient evidence. I state this, because it answers some of the objections urged by Mr. Erskine to the system which he found in force, and because I am of opinion that the fact of four out of five cases detected in 1835 having been most fully and completely established, is to be attributed to the mode of procedure above described.

6. There is, however, another great advantage attending this mode of procedure. False accusations are thereby checked *in limine*; and I am quite satisfied that, had I continued Political Agent in Kattywar, several of the cases publicly investigated in 1836 would never have proceeded beyond the preliminary investigation above adverted to. I may, in particular, refer to the seventh and ninth cases of Mr. Erskine's list.

7. I am of opinion that the Political Agent should consider it his duty to investigate every charge of Infanticide which may come to his knowledge, without reference to the quarter from which it may proceed; but that, in the first instance, his inquiries should be private, and that when, in this manner, he has satisfied himself that fair grounds exist for putting the accused on his trial, he should do so, but not before. In every case, however, whether of abandoning or persevering in the inquiry, a full report of his proceedings should be submitted to Government.

8. In his eighth paragraph, the Political Agent tests the accuracy of my census of Jhareja children with the one subsequently obtained. In detail, considerable inaccuracies are observable: but it is satisfactory to find that the accuracy of the general results exhibited by my census has been confirmed. The Political Agent observes, "Although the returns have been found to be in the case of some Talookas defective, yet it is satisfactory to know that they were not liable to lead Mr. Willoughby into error, by showing any very widely different state of the population from the correct one. In no case, except in Gondul and Mooleeladeree, do the returns exhibit a more favourable state of the population than the actual survey now forwarded proves to have been warranted." I have no doubt that the variations may in part be attributed to the emigration of Jharejas from one Talooka to another; but when it is recollected that my census was obtained from returns furnished by the Chiefs themselves (no Government censor having at the time been appointed), it is gratifying to find that the accuracy of the general results it exhibits has now been so well established.

9. In the seventh paragraph of his report, Mr. Erskine contrasts the Jhareja population, from the date of my proclamation, or the end of 1834, up to

the middle of 1836. The following table shows the proportion of males and females, of and under the age of 20, in each Talooka, except Nowanuggur, from which district no census has yet been obtained :—

Talookas.	Males.	Females.	Talookas.	Males.	Females.
1 Rajkot	22	6	16 Gutka	5	2
2 Shapoor	12	..	17 Pal	8	2
3 Mhowa	3	1	18 Veerwa	2	..
4 Kotra Sanganee	14	5	19 Bhadwa	6	2
5 Dherol	208	88	20 Kotareea	4	1
6 Satodur Wawree	79	27	21 Kotra Nyajee	31	5
7 Drappa	95	20	22 Seesang Chandlee	51	15
8 Rajpoora	38	3	23 Mallia	32	15
9 Jhallia	26	9	24 Khureesra	33	16
10 Mooleeladeree	38	13	25 Kaksealee	5	2
11 Gondul	325	97	26 Moorvee	279	51
12 Gowreedhur	9	1	27 Veerpoor Khureree	59	18
13 Lodeeka	16	2			
14 Mengnee	13	7	Total	1,422	409
15 Wuddallee	9	1			

Altogether, however, there are four hundred and twenty-four Jhareja females living, of whom four are widows, seventy married, ninety-two betrothed, and two hundred and fifty-eight unbetrothed. Since my returns, nine casualties have occurred.

10. I cannot refrain from extracting the following remarks of Mr. Erskine on the results exhibited in the above table. "It appears, therefore, that there are one hundred and twenty-three male Jharejas of the age of one year and under, now alive, and seventy-three females; this must be admitted to be highly satisfactory to the cause of humanity, as proving, that in consequence of the measures put in force, seventy-three female infants have been preserved during the eighteen months immediately subsequent to the proclamation, upwards of forty of whom would, in the absence of Mr. Willoughby's exertions, have met with inevitable destruction. The year before, the census has a show of one hundred and two males, and only twenty females, evidencing that nearly eighty infants must have been put to death. But to pursue the scrutiny further, and from a more narrow inspection of it, a more satisfactory result even than the above, with repect to the prospect of the final extinction of the crime, becomes apparent, namely, that there is every hope that the two Talookas of Moorvee and Drappa have effected an abolition of the atrocious practice in their respective limits. There may have been isolated instances of the commission of the crime in the Moorvee Talooka; but the indigent, and it is to be hoped penitent Girassias of Drappa, have at last vindicated their humanity from the bloody stigma. The Drappa Talooka shows an equality of the sexes during the year subsequent to the publication of the proclamation, the numbers being ten to eleven, although up to the proclamation the disparity was eighty-four to ten. In the Moorvee

Talooka, during that year, the numbers are twenty and thirteen; whereas in that district there were only thirty-eight females in all, saved up to the end of 1834." In Gondul and the smaller Talookas, the returns still continue unfavourable, and evidence that the crime of Infanticide is still perpetrated.

11. The above results are exceedingly satisfactory, and will be hailed with delight by every friend of humanity; still they do not exhibit to the full extent the great measure of success which has attended our measures for the extirpation of this dreadful crime. The seventy-three female infants preserved are stated to be of the age of one year and under, whereas the point of comparison embraces a period of eighteen months. Consequently, for the returns to be correct, it should include all females of and under the age of eighteen months, instead of one year and under. Besides this, the Talooka of Nowanuggur is excluded from the calculation, and in this district the Jharejas are nearly as numerous as the Jharejas of all the other Talookas combined. In proof of this, I beg leave to refer the Honorable Board to the table given in the 5th paragraph of my report on Infanticide, dated the 24th September 1834.*

12. In the 10th paragraph of his report, the Political Agent reviews the coercive measures adopted at my suggestion for the suppression of Infanticide, and in the 11th he gives a review of those which he designates "Sumptuary measures." In the latter case the term appears to me incorrect; the measures called "Sumptuary" are, in fact, measures of conciliation adopted towards such of the Jharejas as preserve their daughters, contra-distinguished from those of a penal nature directed against those who destroy them.

13. After the results alluded to in the 10th and 11th paragraphs of this memorandum, I certainly was quite unprepared for the remark, "that the measures hitherto adopted have been in some respects defective and insufficient towards the final extinction of the practice, and are not likely, if pursued, to be productive of effectual success, unless under certain modifications which I shall take the liberty to suggest;" that they have been "too partial and superficial, and not of that comprehensive and radical nature which is requisite in overturning a long-established custom among a depraved and barbarous race;" and that "attention has hitherto been directed towards the preservation of individual female children, which may not only not be a step towards the final extinction of the crime, but may positively operate as a barrier, without collateral and subsidiary measures." The remarks of Mr. Erskine, which follow, are not much to the purpose, for, in fact, the exertions of Government are only of very recent date, and we can yet hardly judge what is likely to be their result; but certainly the number of females preserved during the short period which has intervened since those exertions were put forth afford no ground for despair, but, on the contrary, a wide field of promise and hope of final success.

14. Further, I could not, under any circumstances, assent without much reservation to Mr. Erskine's observations. I do not pretend to suppose that all

* Vide page 445 of this Selection.

has yet been done to effect our object that is within our power, or that many measures may not be devised as auxiliary to those already in force for the suppression of Infanticide; but, with all due deference, I am of opinion that the annual census, if rigidly enforced, and followed up by those measures which may be necessary, according to the results which it may exhibit, is of that comprehensive and radical nature desired by Mr. Erskine.

15. In his 15th paragraph, the Political Agent proceeds to notice what he regards as the defects of the present system; the first of which is the sudden and unexpected strictness of the British Government in 1834 and 1835, after so many years of apparent apathy; which is, of course, preliminary to condemning the severity of the punishments awarded in the cases of conviction which occurred during my administration of Kattywar, the case of the Chief of Rajkot* being particularly dwelt upon.

16. On this subject, I would remark that I was by no means insensible to the fact, that my predecessors had not, as the Political Agent states, paid much attention to the enforcement of Colonel Walker's arrangements for the extinction of Infanticide. It was no part of my duty to arraign the conduct of others, but simply to perform what I conceived to be mine. It must not, however, be supposed that I gave no consideration to the fact, or was insensible to the injustice of visiting with too great severity the first offences detected. The question is, were the punishments awarded too severe? Mr. Erskine thinks they were; and, in support of his opinion, details some conversations, not with disinterested parties, but with some Jhareja Chiefs, with whom the crime is familiar and habitual. What, however, were the punishments animadverted on? In the first case, the Chief of Rajkot was fined Rs. 12,000 (which is, I believe, not a fourth of his annual income), was required to renew his engagements, to report all births in his family, and was warned that a repetition of the offence would involve forfeiture of his estate. In a second case, imprisonment for one year, and a fine of Rs. 3,000 commutable to imprisonment for the further period of two years, was imposed. In the third case, a fine of Rs. 100 was imposed. These sentences were approved of by Government and by the Honorable Court of Directors; and Mr. Erskine, in another part of his report, quotes a passage from my letter of September 1834, which explains the principle on which they were awarded, and in fact, by which all my proceedings for the suppression of Infanticide were regulated. "To effect (I observe) the complete extinction of the practice, we must enlist the feelings of the community on our side; we must (more especially in the first instances that are brought to light) avoid the danger of exciting sympathy in favour of delinquents, and thereby deterring persons from informing against them who might otherwise be disposed to do so. In short, unless we are able to carry public opinion with us, and inflict such penalties only as are likely to be recognised as just by the respectable portion of the community, our endeavours in the cause of humanity will be long retarded or may altogether fail."

* Vide pages 462 to 480 of this Selection.

17. The Political Agent next objects to the system of making use of informers in the detection of cases of Infanticide. To this I have only to observe, that I am not aware of any other mode by which the crime can be detected except through the agency of informers. Such instruments should, of course, be used with great caution, but they must be used, unless we are resolved to abandon all further endeavours to convict the guilty. On this subject I beg to refer to the 18th and 19th paragraphs of my Report on Infanticide, dated the 24th September 1834.* Much of the evil attending the system, as noticed by the Political Agent, may be obviated by the mode of proceeding recommended in the 6th and 7th paragraphs of this memorandum.

18. In this part of the report, Mr. Erskine observes: "The investigations which I perused on my arrival in Kattywar, I confess, filled me with surprise, and very nearly with horror; and I consider it impossible but that their effect was to alienate the people from Government." I cannot understand this, or reconcile it with an admission I find in the 4th paragraph of the report, that the Rajkot case "was conducted with as much delicacy as the nature of the case admitted." I certainly would not willingly wound the feelings of any class or person, but am I to be deterred by the apprehension of doing so from investigating cases of Infanticide in the only mode in which the crime can ever be established? I think not; and as for the remark, that my investigations must have alienated the people from Government, it scarcely deserves a reply, for if anything is more calculated than another to unite the people to the Government, it is measures like these of humanity and philanthropy, the adoption of which can never be attributed to any sordid or interested motive.

19. Another ground of objection taken to the use of informers, is the inability of Government to protect them from the resentment of those against whom they appear; which likewise applies to witnesses. This I freely admit is a serious case, but one which I conceive may be for the most part guarded against, if proper precautions are adopted, and any attempt to injure either informers or witnesses severely punished.

20. Mr. Erskine states that three out of five witnesses in the Rajkot case† have died, and that the general impression in the country is that they were murdered. One of these, the Chief of Gowreedhur, died before I left Kattywar, and a rigid scrutiny was entered into respecting the causes of his death, but nothing was elicited to show that his death had been occasioned by unfair means, except the suspicion excited by his death having been sudden. Regarding the other two witnesses, no information is before Government beyond the fact now reported that they are dead. It is to be presumed that the Political Agent instituted an inquiry when they died; and he should be requested to forward his proceedings on that subject to Government, in order that we may know on what grounds it is supposed they were murdered.

21. It is, however, observed, "Judooram, the informer in this case, has been ejected from his house in Rajkot by the Chief, and the wife of one of the

* Vide pages 451 and 452 of this Selection. † Vide page 462 *et seq.*

Agency establishment treated in the same way for assisting in the conviction. Why, however, may I ask, has the Chief been permitted to act thus, and why has not the Political Agent interfered to prevent such conduct? I am of opinion that even at this late period measures should be adopted for affording redress to the injured parties.

22. The Political Agent's reasoning on the Gunnode case appears to me to be fallacious; it is based on the supposition that "the whole voice of the community is opposed to the law," or that against Infanticide. I am confidently of opinion that the feeling of all classes of the community, except those who commit the crime, is exactly the reverse.* Besides this, on the principles which I have recommended for conducting these investigations, the Gunnode case would not have proceeded beyond the preliminary inquiry, which could not have failed to detect the false accuser and his motives. If we are to respect what Mr. Erskine quaintly calls the "lares and penates of the Rajpoot community," we must relinquish our efforts to eradicate the crime, and sink into our former apathy and supineness as to whether Colonel Walker's engagements are adhered to or not.

23. Mr. Erskine justly observes, that the cases of conviction which occurred in 1835 have rendered future detection more difficult, by having placed the Jharejas on their guard. This is undoubtedly true, and is unavoidable. Surely, however, even throwing difficulties in the way of child-murder is something gained towards the completion of our ardent wishes. Is this, however, the only result of those convictions? To what other cause are we to attribute the gratifying fact, that, in the short space of twelve months, seventy-three infants were preserved, independently of those saved in Nowanuggur, the census of which may probably add fifty more to the number. I consider this fact alone to establish that our measures, to which the Political Agent so strongly objects, are not quite so inapplicable and unsuited to the attainment of our object as Mr. Erskine supposes.

24. I shall have to remark in another place on the petition presented to me before I left Kattywar by various members of the Jhareja tribe, praying for an amnesty for the past, under a promise faithfully to abide by their engagements for the future, when I shall also explain to what extent I conceive this petition should be conceded.

25. Mr. Erskine is not correct in supposing that I ever intended to transfer the responsibility of the crime of Infanticide from the Chief to the vassal, in cases where the former can fairly be held responsible. No Chief, however, is held responsible for any offence, the perpetrators of which are discovered. If a robbery occurs within his limits, he is bound by the custom of the country to produce the robber, or to make good the loss. I would maintain this

* In his 18th paragraph, Mr. Erskine admits as much, for he observes—"The Jharejas have opened their eyes; they now see that they will be inevitably degraded if this custom is continued, and especially they perceive that a detestation of the practice has commenced throughout this country"; adding that he is truly of opinion, "a revolution has already taken place in the minds of the Jhareja population, and that the result will hereafter be manifest."

principle in cases of Infanticide, and, in fact, it is advocated in my report of September 1834, wherein I proposed that fines in the first instance, and ultimate deprivation of sovereignty in cases of manifest delinquency, should be resorted to whenever the annual census shows that the practice prevails in any particular Talooka. I beg to refer to the 20th paragraph of the above report, towards the end of which I observed, "Should, however, it be established by the certain, though presumptive evidence to be obtained from returns of the nature now submitted, that the crime of Infanticide still prevails in any particular district, I think, after the warning contained in the proclamation now proposed, the Chief of that district should be severely fined; and that, if this does not produce attention on his part to his engagement to suppress the crime, I think that an example should be made, and that he should be deprived of the sovereignty of his district. The case, however, must be very glaring where I should propose such an extreme measure for adoption."

26. The Political Agent is equally wrong in supposing that I ever intended to suggest that those accused of Infanticide should be tried "by their brothers and instigators." Had my proposition, that these cases should, in some instances, be publicly investigated before the Court we have established in Kattywar been approved, it would have been the duty of the Political Agent, as in all ordinary offences, to have associated with himself assessors free from bias or from the claims of relationship or friendship.

27. Mr. Erskine next proceeds to state his objections to what he designates the "sumptuary measures" for the suppression of Infanticide, a term which I have elsewhere remarked (paragraph 12) does not convey a correct idea of the nature of those measures. He admits that the rewards bestowed on those who preserved their daughters were well bestowed, but observes, "As those who now save their daughters will not evidently be entitled to any reward for the future, after such repeated and obstinate evil conduct, this plan will cease to be an engine for putting a stop to the practice." I do not see why this should follow; on the contrary, I would advocate the system, at all events, for some time to come. Hereafter we may trust to the innate love of offspring to be sufficient for our purpose, but for the present an annual distribution of presents on the plan which I adopted will, I think, produce a beneficial result.

28. He next objects to the system now in force, of the Government contributing towards the expense incurred by Jharejas in marrying their daughters. Here, again, we are at issue. I conceive that such contributions should be made with caution, and should be preceded by a strict inquiry into the circumstances of the applying party. The Infanticide Fund was expressly created by Mr. Elphinstone's Government for this object, and the present amount of its accumulated funds (Rs. 1,08,930) shows that it is not likely soon to become exhausted. Mr. Erskine, however, condemns almost every measure which has heretofore been adopted to win the Jharejas into acquiescence with the humane views of the British Government. He condemns the

distribution of presents made by Mr. Langford in 1829 among the Dherol Jharejas, because he thinks the correctness of the returns obtained by that gentleman "extremely doubtful"; he likewise condemns the honorary presents bestowed by Government in 1829 on the son of Jeehajee, the Chief of Moorvee, who was the first to set the example of renouncing the practice of Infanticide; he also condemns the praise conveyed to the Jam of Nowanuggur at my recommendation. I think all the above measures were wise and judicious. Mr. Erskine is wrong in stating that no "previous steps were taken to ascertain whether the Jam was entitled or not to such eulogy." On this point I beg to refer to the 23rd paragraph of my report, dated the 24th September 1834, wherein it is stated, that the return from Nowanuggur exhibited six hundred and thirteen males and three hundred and eighty females, "which proves that Colonel Walker's arrangements have taken root to a very considerable and gratifying extent." I then mentioned that I at first intended to propose that an honorary present should be conferred on the Jam, to conciliate him as the acknowledged head of the Jhareja tribe in Kattywar; but, assigning reasons why I had abandoned this idea, I contented myself with suggesting that, in forwarding the proclamation to this Chief, he "should be informed of the satisfaction of Government at the progress made in his districts in suppressing Infanticide, and urgently exhorted to adopt the strictest measures to ensure its final extinction." If praise accorded on such grounds was injudicious, I am very willing to bear the blame, but the Honorable Board will be gratified to learn from another part of the report, that before I left Kattywar the Jam had himself preserved a daughter.

29. From the preceding review it will be seen, that the present Political Agent condemns almost every measure that has been adopted for the suppression of Infanticide, either as being unjust or inapplicable; his condemnation alike applying to those of a penal as well as to those of a conciliatory character; and he does so notwithstanding the large measure of success with which our arrangements have been attended. I now proceed to remark on the measures which Mr. Erskine proposes; this is a more gratifying task than the one I have above performed, because to some of them I can give my cordial consent; not, however, in suppression, but as auxiliary to those now in force, the whole of which should, I humbly think, be strictly adhered to and followed up.

30. With reference to the remarks contained in the 17th paragraph of the report, I think it is much to be regretted that Captain Lang's opinion on the Political Agent's proposals was not obtained, more especially as it is admitted "on some points a difference of opinion exists between them." Captain Lang's long residence in Kattywar, his intimate acquaintance with every Jhareja Chief in the province, his extensive local knowledge, and, above all, his zealous and successful exertions personally to extirpate the crime, render the opinion of this able officer of more than ordinary value, and I would, therefore, respectfully recommend that it should even now be obtained.

31. I pass over Mr. Erskine's remarks on the early history of the Jhareja tribe, although, for the most part, they are interesting. I extract, however, a passage which gives the particulars of the preservation of a daughter by the present Jam of Nowanuggur: "These are the only two instances of daughters having been preserved by the family of the Jam, with the exception of the present Chief, who saved one three years ago under the following circumstances: when the Jam left his palace for the purpose of meeting Mr. Willoughby on his arrival at Nowanuggur, one of his wives was confined; the messenger sent to inform the Jam of the female progeny could not obtain a hearing as long as the Chief was with Mr. Willoughby, and when the Jam arrived at home the child was several hours old, and he then refused to give his consent to destroy her, declaring that it was her 'nusseeb.'" The Political Agent does not state whence he derives his information; and I do not place implicit faith in it. I recollect my meeting with the Jam perfectly; it was on the morning of my arrival at Nowanuggur, in the beginning of November 1834; I was but for a very short time with the Jam of Nowanuggur, and I should think not long enough for the purpose stated by Mr. Erskine. The Rajkot case had been investigated in the preceding month, and the Jam was well aware of the strenuous exertions in progress for securing the observance of Colonel Walker's engagements. Be this as it may, whether the preservation of the Jam's daughter is to be attributed to these exertions or to my accidental visit to Nowanuggur, the event is one which cannot fail to have produced a salutary impression throughout the province, or to aid our efforts for the abolition of Infanticide. It is worthy of remark, that the messenger coming to report the birth, proves that no general order for the destruction of his daughters existed in the Jam's family.

32. The first measure proposed by Mr Erskine is, "that all the Rajkot Chiefs in Kattywar shall be required to enter into an engagement that they will not give their daughters to any tribe who will not give them their daughters in return." The Political Agent is of opinion that the Chiefs will be induced to enter into an engagement of this kind: I am not myself quite so sanguine on this point, and even if it were agreed to, I imagine it would not be generally adhered to; still, however, I see no objection to an attempt being made to obtain the voluntary assent of the Chiefs to the arrangement, which, if successful, would undoubtedly aid our objects.

33. His second proposition is, that the Jhareja Chiefs shall be required to enter into a stipulation that the expenses of the marriage of the daughters of their Bhyad shall not exceed a certain amount, to be fixed at a general meeting of the caste, and be informed that Government will assist the indigent to the same extent as any other caste, but not to a greater. I see no objection to the first part of this proposition; but in regard to the last I am not aware that Government have ever contributed to the marriage expenses of any other caste but the Jhareja. This should continue, after due inquiry into the circumstances of the party requiring relief.

34. His third proposition is, that specific penalties should be proclaimed for the commission of Infanticide, after a certain time, to be fixed by Government. I would rather allow each case to be dealt with as at present, according to its merits; but I think few will agree with the Political Agent in opinion that it is advisable to fix a period prospectively from which to punish the crime. Mr. Erskine himself assigns a reason for my opinion that such cannot be necessary, namely, "after the Chiefs have seen the unwearied attention paid to the subject by the late Political Agent, and the deep anxiety on the part of Government to abolish the practice."

35. His fourth measure is, that the Chiefs be held responsible for the conduct of their Bhyad and vassals. This is no new suggestion, as will be seen from the remarks I have offered in the 25th paragraph of this memorandum: this responsibility should undoubtedly be enforced to the extent therein mentioned.

36. The fifth, or that the annual census should be the test, and that the Chiefs should be enjoined to aid in framing this census, requires no remark, for these propositions were sanctioned by Government in 1835.

37. His sixth proposition is, that "the period of two years, or such other time as Government shall decide, shall be granted to the Jharejas and others in the habit of committing the crime, during which time no investigations shall be made, either with regard to the former or late cases, and that the result of the census at the termination of that period be the test." I must confess I am astonished at this proposal; if acceded to, entire impunity for the commission of crime would be the result, and I fear many would avail themselves of the license. It was my intention, had I remained in Kattywar, to have proposed, for the favourable consideration of Government, the policy of complying with the prayer of the petition presented to me by the Jharejas for an amnesty; but this should not, on any account, extend beyond the period when every Jhareja must have become aware of the determination of Government to do all in its power to suppress the crime. My proclamation was the vehicle through which this information was conveyed, and I would propose that the amnesty be granted up to the end of 1835.

38. I do not myself perceive any necessity for appointing a second censor, more especially when we consider the difficulty which has been experienced in finding persons fit for the duty.

39. His seventh proposition is, that we should endeavour to obtain the aid of the Rao of Kutch. Nothing, I conceive, would so much facilitate the suppression of Infanticide as our obtaining the cordial co-operation of the Rao of Kutch, and, I may add, of the British authorities stationed in that province. Considering the influence we have so long possessed in Kutch, I think more might have been done than has yet been effected. The letter from the Rao, forwarded by Mr. Erskine, proves that His Highness is favourably disposed, and the force of his example will have a most beneficial effect in inducing his tribe to abandon the inhuman practice. Extract of this part of the Political

Agent's report should be sent to the Resident, with instructions to concert measures with the Rao for the abolition of Infanticide which all the Chiefs have long since renounced; and it might be suggested to him, that the first measure to be adopted should be to take a census of the Jhareja population of Kutch, which has proved so beneficial in Kattywar. He might adopt the same form as has been used in Kattywar, and the census should be annually renewed.

40. The Political Agent proposes that the general convocation of the Chiefs of the Rajpoot race, already sanctioned by Government, should be held at Bhooj, in the presence of the Resident in Kutch and himself, when a plan may be distinctly drawn out for the conduct and observance of all classes, for the end of reconciling all discordant customs, and fixing the social relations of the Rajpoot race on a secure and permanent basis; and more especially an agreement not to give their daughters to those who will not give theirs in return, and regulating the dower and other expenses at marriages. These are highly useful suggestions, and the only objection I have to offer is, the heavy expenses which will be incurred by the Chiefs of Kattywar if the meeting be convened at Bhooj. The attempt to induce them to go there may, however, be made; but if they refuse, the convocation might be held at Rajkot, and another at Bhooj, each communicating with and acting in concert, as far as practicable, with one another.

41. Mr. Erskine's eighth and last proposition is, that "we should endeavour to effect our object by the education, mental improvement, and moral amelioration of the mass of the people." His suggestions on this head have been already considered, and for the most part approved of by this Government; as an auxiliary measure they are deserving of great attention, though we ought not to relax in those of a more active character, for years must elapse before we can expect that any material effect will be produced by the diffusion of education.

42. In his 20th paragraph the Political Agent submits the draft of a proclamation which he proposes to issue, and also the draft of a circular letter which he proposes to send to the Chiefs, to induce them to hold the convocation suggested; with regard to the former, the preceding remarks will have explained wherein I differ from Mr. Erskine. The first paragraph is unobjectionable: the second I think requires qualification; for the present census shows that considerable success has attended the measures adverted to, and this should be noticed in terms of encouragement and approbation, the Jharejas of Drappa being particularly alluded to. The 3rd, 4th, and 5th paragraphs, although not couched in very popular language, appear unobjectionable. The 6th requires to be altered so that it may not seem that Government now for the first time warn the Jharejas against Infanticide, for the proclamation of 1834 contained explicit warnings; for the same reason the words "now declared" should be expunged from the 7th paragraph. The 8th paragraph is unobjectionable, but it may be added, "the British Government, in convening this assembly, has

nothing in view but the honour and happiness of the Rajpoot Chiefs of Kattywar." I am obliged entirely to dissent from the 9th paragraph, for the reasons previously stated. The 10th paragraph is unobjectionable, but the 11th should be modified as suggested in the 34th paragraph of this memorandum. The three last paragraphs are quite proper.

43. I beg, however, to refer to the proclamation issued in 1834, which will be found in the accompanying volume; for I think several of its clauses might be introduced into the present draft, more especially Nos. 1, 2, 3, 5, 6, 7, 8, 9, and 10; at all events the present should be made to appear as a continuation of the former proclamation; and the provisions in the clauses I have noticed be confirmed, the Tables in Nos. 6 and 8 being amended according to the recent census.

44. With reference to the circular letter, I am not quite satisfied with it. It might be made much more simple and concise, and in my opinion the substance of the last paragraph would be sufficient.

45. The Political Agent should be requested to furnish the reports promised in the 23rd and 25th paragraphs of his letter as early as practicable, and may be reminded that his annual Infanticide Report for 1837 was due on the 1st January last.

46. Although I have presumed to differ on many points with Mr. Erskine, the zeal and diligence he has exhibited in his report is highly creditable to him; his heart is evidently in this sacred cause, and I should be exceedingly sorry to damp his ardour, or to discourage his future exertions, by any unnecessary opposition to his views; for unless the Agent employed to carry out the views of Government is personally interested, success cannot be expected.

47. I must confess, however, that I do not think that Mr. Erskine has properly understood the real character of some of the measures which were adopted at my recommendation; any one who was unacquainted with my proceedings would, on reading Mr. Erskine's present report, imagine that I had aimed to effect my object by penal measures only: I may already have succeeded in removing this impression by the observations I have offered, but, in order to place the matter beyond doubt, I beg to submit to the Board a translation of my correspondence with the Chiefs and other influential persons in Kattywar, on the subject of my proclamation, and census of the Jhareja population.

48. These may be briefly described as follows:—

No. 1. Letter to the Jam of Nowanuggur.

No. 2. Letter to the Thakoor of Moorvee.

No. 3. Letter to the Chiefs of Gondul and Dhurol.

No. 4. Letter to the Chief of Rajkot.

No. 5. Circular letter to the Chiefs of Drappa, Veerpoor, Mooleeladeree, Sesang Chandlee, Kotra Nyajee, Rajpura, Jhalleea, Dewanee, Mallia, Loodeka, Bharwa, Veerwa, Shapoor, Wuddalee, Kakseallee, and Gutka.

No. 6. Circular letter to the Chiefs of Paal, Kotaree, Kotra Sanganee, and Mowa.

No. 7. Letter to the Chief of Khureesra.

No. 8. Letter to the Chiefs of Mengnee and Satodur Wawree.

No. 9. Circular letter to the Chiefs of Drangdra and other Rajpoot Chiefs, who give their daughters in marriage to the Jhareja tribe.

No. 10. Letter to Babajee Buchajee, Minister of Gondul.

No. 11. Circular letter to Nuthoo, Mehta of Limree; Motee, Mehta of Nowanuggur; Runchorjee, Dewan of Joonaghur; Baba Wuseekur, of Dhurol; Mehta Wasunjee, of Gondul; Mehta Nuthooram, of Poorbunder; the manager of Amrellee, and to all Mehtas on attachment duty, transmitting my proclamation, and calling for their co-operation in extirpating Infanticide.

No. 12. Circular letter to eighty Chiefs of minor rank and influence, connected by marriage with the Jhareja tribe, sending them the proclamation, and soliciting their aid in enforcing it.

I also annex a selection from the replies which I received to these letters, the tenor of which must, on the whole, be deemed satisfactory; and as this correspondence is not noticed in Mr. Erskine's present report, and may probably therefore have escaped his notice, I would propose that a copy should be forwarded to the Political Agent, for his information, and for record in his office.

49. There is also another document in my possession which has not been submitted to Government, namely, my instructions to the person appointed to take the census of the Jharejas, now before Government. I annex copy of these instructions, not only because I believe that every document connected with this interesting subject will be read with interest, but likewise because it contains additional evidence of the principles on which my efforts for the suppression of Infanticide in Kattywar were regulated.

50. In conclusion, I shall briefly notice Mr. Erskine's letter and enclosures of the 28th September last, relating to a difference of opinion which has arisen between his Assistant and himself, on the subject of Infanticide. It was very natural that Captain Lang should desire that his letter of the 14th April 1837 should be submitted to Government, and I see nothing in the request, or the manner of making it, which rendered necessary the remark contained in the Political Agent's letter of the 28th September.

51. Captain Lang's proposal was, that in order to guard against the possibility of the commission of the crime of Infanticide and the death of the child being afterwards attributed to premature birth, and to obviate the difficulty of proving in such cases the crime, that, in all instances of premature births which may hereafter occur, where the child is either still-born, or dies in consequence, the corpse, whether male or female, should be shown to the Gametee, or Patel of the village, and a certified paper, setting forth the circumstances of the case, be required from them; but that where there happens to be a Government Mehta on the spot, the report should be made to him.

52. It is not likely, with the views entertained by Mr. Erskine regarding the measures which we have adopted for the extinction of the practice, that a proposition of this kind would find favour in his eyes. The suggestion is alluded to in the latter portion of the 10th paragraph of his report;* the Political Agent does not state his objections to it, but merely observes, with the opinions he entertains of the coercive measures adopted he could never conscientiously recommend it. I think myself that, for the present, the measure need not be carried into effect; not that I regard it as improper or unjust, but because I am willing to hope we may be able to attain our object without it. When the meeting of the Chiefs is held, they might, however, be informed that the measure will be hereafter adopted if the crime still continues to be committed, and it is needless here to report that whenever it is suspected, on reasonable grounds, that Infanticide has occurred, and that the same is endeavoured to be concealed under the pretext of a "premature birth," the circumstances of the case should be strictly inquired into.

(Signed) J. P. WILLOUGHBY,
Secretary to Government.

8th September 1838.

APPENDIX No. 1 TO THE FOREGOING MEMORANDUM BY MR. J. P. WILLOUGHBY,

From J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, to* JHAREJA JAM RUNMULJEE, *of Nowanuggur. Dated Rajkot,* 21*st July* 1835.

After compliments.—I have the pleasure to forward, for your information, two copies of a proclamation recently published by Government in this province, upon the subject of Female Infanticide, to which I request your attentive consideration.

2. I have been instructed on this occasion to convey to you the satisfaction derived by Government on observing the progress which has been made in the districts subject to your authority in abolishing this inhuman custom, since the return lately furnished by you shows that three hundred and eighty infants have been preserved.

3. I confidently rely on receiving from you the most cordial co-operation in carrying into effect the measures in progress for ensuring the entire abolition of a practice so entirely at variance with the usage of mankind. I am happy to inform you that His Highness the Rao of Kutch has pledged himself to use his exertions to extirpate this heinous sin from his dominions, and I look to you, as the Chief of the Jharejas of Kattywar, to follow His Highness the Rao's example, by affording me every assistance in accomplishing the same object in this province. By doing so you will greatly add to your reputation, and establish for yourself and family the strongest claims for a continuance of the friendship and protection of the British Government.

* Vide page 505 of this Selection.

4. I request you will do me the favour to give every publicity to the Government proclamation; and it would be highly conducive to the end in view were you on this occasion to summon to your presence your Bhyad and the whole of the Jharejas subject to your authority, and inform them of your fixed resolve to punish with the utmost severity, and expel from the caste, any person who may still adhere to the barbarous custom of putting their female offspring to death, at the same time requiring them to renew existing engagements for its discontinuance.

5. You will observe that Government has resolved to obtain a census of the Jhareja population of Kattywar, and to require from the Chiefs of the tribe half-yearly returns of all births, marriages, betrothals, and deaths occurring in the district. The object of these returns is to enable Government to ascertain from the results how far existing engagements are observed; and I request your assistance towards rendering the returns of your districts as full and accurate as possible.

6. The British Government has established a fund for the relief of Jharejas in indigent circumstances and unable to defray the marriage expenses of their daughters. I shall on all occasions be most happy to pay every attention in my power to such representations as you may make on behalf of Jharejas so circumstanced.

7. It is impossible to convey to you an idea of the intense interest felt, not only by the Government of India, but by the authorities in England, to effect the entire extinction of the unnatural crime of Infanticide. Persons at a distance can scarcely credit the existence of such a custom among a high-minded race of men, whose Shasters or religion denounce it as a crime of the deepest dye, and so great as not to admit of expiation. In suppressing it, Government is alone influenced by motives of humanity and the purest philanthropy. It sincerely desires to effect the end in view by persuasion and by an appeal to the dictates of reason and religion; but, should these means fail, the severest penalties will be inflicted upon those who still adhere to the detestable custom; and, finally, it will become matter of serious consideration whether Government can with propriety maintain any relations whatever with persons who, after having voluntarily renounced the practice, and repeated warnings and admonitions, may still prove themselves to be utterly regardless of one of the first and most important duties of mankind.

8. Favour me with an early reply to this communication, and apprise me of such measures as you may adopt for giving effect to the wishes and orders of Government.

APPENDIX No. 2.

From J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, to* JHAREJA PRETHEERAJJEE, *the Chief of Moorvee; of the same date.*

1. Similar to para. 1 of the foregoing.

2. I have been directed on this occasion to express the deep regret which

Government has experienced on receiving the return you recently furnished of Jhareja children in your districts, showing that whilst there are sixty-seven males only seven females have been preserved. No further proof is required to establish the melancholy fact, that the barbarous custom of Female Infanticide still prevails in your districts to a considerable extent, because the inquiries of the learned have proved that in all countries the number of persons born of both sexes is nearly equal. Let me remind you that your late father, the respectable Jehajee, was the first Chief who set the example, twenty-five years ago, of renouncing this horrible practice, and that, in consequence, yourself and family have on various occasions received special marks of the favours and friendship of the British Government. It is mortifying to reflect that the laudable example of your father has produced so little impression upon the Bhyad and other Jharejas residing in the Moorvee Talooka. I exhort you in the strongest manner to take immediate measures to ensure the strict observance of the engagements entered into by your respected father for the discontinuance of this dreadful crime; and I inform you, that should you fail to do so, and should future returns from your districts exhibit similar results, you will forfeit all claim to a continuance of the favour and protection of Government, and justly expose yourself to reproach and disgrace.

3. Same as para. 4 of the letter to the Jam.
4. Same as para. 5 ditto.
5. Same as para. 6 ditto.
6. Same as para. 7 ditto.
7. Same as para. 8 ditto.

APPENDIX No. 3.

From J. P. Willoughby, *Esq., Political Agent in Kattywar, to* Jhareja Chundersingjee, *the Chief of Gondul Dhorajee; of the same date.*

The same as to the Jam, with the exception of the 2nd paragraph, and the allusion to the Rao in the 3rd paragraph.

From J. P. Willoughby, Esq., *Political Agent in Kattywar, to* Jhareja Boputsingjee, *the Chief of Dhurol Surrufdar; of the same date.*

The same as to the Chief of Gondul.

APPENDIX No. 4.

From J. P. Willoughby, *Esq., Political Agent in Kattywar, to* Jhareja Soorajee, *Chief of Rajkot Sirdar; of the same date.*

The same as to Gondul and Dhurol, with an addition as follows:—

In my letter of the 20th June I communicated to you the decision of Government upon the dreadful instance of Infanticide committed in your house in 1833. I trust that the leniency extended to you by Government is duly

appreciated; that you have been awakened to a proper sense of the heinous sin which, under the influence of a shocking prejudice, you committed; and that you will endeavour to restore yourself in some degree to the favour of Government by your future exertions towards the suppression of a practice long since renounced by your tribe generally, under the most formal engagements.

APPENDIX No. 5.

To the Chiefs of Drappa.

Enclosed is a proclamation issued by Government, requiring your tribe to adhere to the engagements it entered into twenty-five years ago, to discontinue the barbarous practice of Female Infanticide.

2. The return of Jhareja children lately obtained from your district, unequivocally proves that this detestable custom has not been abandoned. The great disparity of 67 males to 10 females can in no other way be accounted for.

3. The practice is denounced as a sin of the deepest enormity in the Shasters of your religion, and is universally execrated by all classes of the community.

4. I hereby inform you that if it is proved by future returns that the unnatural custom is still adhered to, you will render yourself liable to the severest penalties; and if you neglect to attend to this friendly warning, you will run a great risk of losing your Talookas and the privileges you now enjoy. Reply to this communication.

The same to Veerpoor, Khurrere, Mooleeladeree, Sesang Chandlee, Kotra Nyajee, Rajpurra, Jhalleea, Dewanee, Mallia, Loodeeka, Bharwa, Veerwa, Shapoor, Wuddalee, Kakseallee, and Gulk.

APPENDIX No. 6.

Circular to the Chiefs of Pal, Kotareea, Kotra Sanganee, and Mowa.

The same as the above, omitting para. 2.

APPENDIX No. 7.

From J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, to* JHAREJA DOONGURJEE, *the Chief of Kesurrah.*

After compliments.—Enclosed is a proclamation, recently promulgated in Kattywar, against the unnatural practice of Female Infanticide, to which I request you will give every publicity.

2. It has afforded me the highest satisfaction to observe, from the returns of Jhareja children of your district, that yourself and brethren have paid so

much attention to your engagements to renounce a practice so entirely opposed to the usage of mankind.

3. Your praiseworthy conduct having been brought to the notice of Government, I have been authorised to grant you a remission of ten annas from the tribute payable from Kesurrah for Sumvut 1890, and an honorary present in the name of Government in token of its high approbation of your exemplary conduct. These rewards will no doubt stimulate you to further exertions towards extinguishing a crime which has so long disgraced your tribe.

Send an early reply to this communication.

APPENDIX No. 8.

To the Chiefs of Mengnee and Satodar Waoree.

The same as the above, substituting four annas for ten annas, and omitting to mention an honorary present in the name of Government.

APPENDIX No. 9.

To the Raj of Drangdra and other Chiefs who give their Daughters in marriage to the Jharejas.

After compliments.—Enclosed is a proclamation recently issued by Government, in Kattywar, against the practice of Female Infanticide.

You are aware that this custom formerly prevailed almost universally among the Jhareja tribe, but that its renunciation was provided for under the most solemn engagements. Notwithstanding this, it has recently been established beyond doubt, that the barbarous custom is still adhered to, to a very considerable extent.

Further measures have therefore become necessary to effect the complete abolition of the custom; and the object of my writing to you is to suggest that it be made a stipulation in all marriage contracts entered into between Rajpoots of the Jhalla tribe and the Jharejas, that the practice shall be discontinued.

I rely on your adopting measures for carrying this suggestion into effect within your territory. The practice of Infanticide is revolting to human nature, and is denounced as an inexpiable sin in the Shasters of your religion. By co-operating with me in its discontinuance, you will be doing what is acceptable to God and man, and entitle yourself to the thanks and approbation of the British Government.

Favour me with an early reply to this communication.

APPENDIX No. 10.

From J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, to* BABAJEE BUCHAJEE, *Minister of the Chief of Gondul; dated* 21*st July* 1835.

After compliments.—When you lately visited me at Porebunder, I con-

versed with you upon the subject of the custom of Female Infanticide, and I apprised you of the measures I intended to adopt to secure its entire suppression.

2. This practice being of such a detestable character, and its observance so at variance with the affection implanted by nature in the hearts of parents for their children, I am sanguine that its ultimate abolition may confidently be expected.

3. It is my desire to enlist the feelings of the whole community in behalf of this sacred cause, so that it may become generally execrated and be ultimately regarded by the tribe among whom it prevails as the great and inexpiable sin it is described to be in your Shasters.

4. I have written to the Chief whose minister you now are, requiring him to see that Colonel Walker's engagements are strictly adhered to. I request the constant exertion of the influence you must possess, from your situation, as well as high and respectable character, over the Gondul Jharejas, to give effect to those settlements.

5. Enclosed is a proclamation recently issued by Government on this subject, to which I will thank you to give all the publicity in your power. I request also your attention to a letter I have written on the subject to the Chief of Gondul, and that you will urge him to adopt immediate measures for giving effect to the wishes communicated to him.

6. Should any case of Infanticide come to your knowledge, you should communicate the same to me. There is no doubt the practice still prevails to a very considerable extent. The British Government is resolved to suppress it, and should persuasions and admonitions fail to effect this, severe penalties will be inflicted.

7. I shall be happy to receive an early reply to this letter, and if any measures occur to you likely to aid in the end in view, I shall be glad if you will state them; you could not perform a more acceptable service than that of suggesting any mode by which the crime of Infanticide may be diminished or extinguished altogether.

Consider me your friend and well-wisher.

APPENDIX No. 11.

Circular letter written to Nuthoo Mehta of Limtee, Motee Mehta of Nowanuggur, Runchoorjee Dewan of Joonaghur, Baba Wureekur of Dhervee, Mehta Wassunjee of Gondul, Nuthoorum Munguljee of Porebunder, and other influential persons in Kattywar, forwarding copy of the proclamation, and soliciting their aid and co-operation in effecting the extinction of the crime of Infanticide.

APPENDIX No. 12.

Circular letter to the undermentioned Mehtas on attachment duty, forwarding them the proclamation, directing them to assemble the Jharejas in their

vicinity, and to read and explain its contents, and to be careful to report to me any case of Infanticide that may come to their knowledge.

1. Mehta Mandunjee, in charge of Mooleeladeree.
2. „ Purtanbey, of Pal.
3. „ Rugoonath, of Rajpoore.
4. „ Rewasunker, of Mungunee.
5. „ Pooja Kurunsunkur, of Satodur Waoree.
6. „ Mandunjee, of Sesang.
7. „ Joolojee Veerchund, of Jhallia Dewanee.
8. „ Babajee, of Drapha.
9. „ Gopalujee, of Rajkot.
10. „ Raojee, of Mallia.

Circular letter to the undermentioned Chiefs, forwarding the proclamation, and requesting their aid in giving effect to it.

1.	Jhalla	Jussajee of Thareea	Limree Bhyad,	dated 4th Aug. 1835.
2.	„	Narsingjee,	Bhocka,	ditto.
3.	„	Sugajee,	Unkeewaleea,	ditto.
4.	„	Ugursing,	Kurrmur,	ditto.
5.	„	Bheenjee,	Bhutan,	ditto.
6.	„	Jeejee,	Buyanna,	ditto.
7.	„	Sublajee,	Sumla,	ditto.
8.	„	Jeewunjee,	Cucharee,	ditto.
9.	„	Wujehrajjee,	Than Luckter,	ditto.
10.	„	Bhojrajjee,	Limree,	ditto.
11.	„	Jalimsingjee,	Deoullee,	ditto.
12.	„	Ryesingjee,	Choore,	ditto.
13.	„	Molajee,	Jhakhim,	ditto.
14.	„	Rajsingjee,	Wudwan,	ditto.
15.	„	Jeteejee,	Wurralee,	ditto.
16.	„	Abheesingjee,	Sowke,	ditto.
17.	„	Buneesingjee,	Karole	ditto.
18.	„	Kusheeajee,	Oontur,	ditto.
19.	„	Chundeesingjee,	Wankaneer,	ditto.
20.	„	Wuchulsingjee,	Sylah,	ditto.
21.	„	Nuthoojee,	Chulala,	ditto.
22.	„	Runchoorjee,	Kumalpoor,	dated 7th August 1835.
23.	„	Jeejabhye,	Dhurode,	ditto.
24.	„	Korajee,	Khandar,	ditto.
25.	„	Wustabhye,	Kamlayo,	ditto.
26.	„	Uloojee,	Pullalee,	ditto.
27.	„	Muddarsing,	Budwara,	ditto.
28.	„	Jussajee,	Geree,	ditto.
29.	„	Nuthoojee,	Lalliad,	ditto.

30	Jhalla	Muddarsingjee,	Tulsana,	dated 7th August 1835
31.	„	Phuljee,	Thanee,	ditto.
32.	„	Dheepsing,	Kherolee,	ditto.
33.	„	Aherajjee,	Gondeealee,	ditto.
34.	„	Seesabhye,	Bhalora,	ditto.
35.	„	Dosajee,	Jampodur,	ditto.
36.	„	Poonjajee,	Wunode,	ditto.
37.	„	Bunneesing,	Jummur,	ditto.
38.	„	Mahdeosing,	Rajpoora,	ditto.
39.	„	Becheerjee,	Wurra,	ditto.
40.	„	Dyalsing,	Doodrej,	ditto.
41.	„	Kheemajee,	Kesrala,	ditto.
42.	Rawul	Wujehsingjee,	Bhownuggur,	ditto.
43.	„	Bhawajee,	Katoleea,	ditto.
44.	„	Jeehajee,	Pucheegaum,	ditto.
45.	„	Puttajee,	Dhola,	ditto.
46.	„	Kuttajee,	Punchwara,	ditto.
47.	„	Dosajee,	Ramunk,	ditto.
48.	„	Poonurjee,	Cheetrawayo,	ditto.
49.	„	Kusheeajee,	Chamardee,	ditto.
50.	„	Humutsing,	Wurrode,	ditto.
51.	„	Kuttasing,	Ahunpoor,	ditto
52.	„	Bhojajee,	Kowree,	ditto.
53.	„	Jeteejee,	Kuttonpoor Damir,	ditto.
54.	„	Jymutsing,	Tora,	ditto.
55.	„	Kyajee,	Jonpooree,	ditto.
56.	„	Vulla Hurbhumjee,		ditto.
57.	Gohul	Desuljee,	Sumundeeala,	ditto.
58.	„	Kheemajee,	Bhogawusdur,	ditto.
59.	„	Jeejee Soorsingjee,	Lathee,	ditto.
60.	„	Manajee,	Gudoolee,	ditto.
61.	„	Dosajee,	Keejureea,	ditto.
62.	„	Jeehajee,	Vouree,	ditto.
63.	„	Khengarjee,	Gudalee,	ditto.
64.	„	Togajee,	Wangdra,	ditto.
65.	„	Korajee,	Bhoochurwa,	ditto.
66.	„	Ujabhye,	Li[illegible]a,	diito.
67.	„	Mheeroojee,	Dedukree,	ditto.
68.	„	Doodajee,	Palitana,	ditto.
69.	Surweja	Umrajee,	Jhallia.	
70.	„	Jeebhye,	Chorok.	
71.	„	Bheemjee,	Sehole.	
72.	„	Umajee,	Roheesala.	
73.	„	Ryopjee,	Sulala.	

74.	Surweja Ranajee,	Yawuz.
75.	„ Wunajee,	Rajpooree.
76.	„ Wukajee,	Pad.
77.	„ Bunneesingjee,	Dedurda.
78.	„ Kyajee,	Data.
79.	Purmar Ramjee,	Moolee.
80.	„ Rumeesingjee,	Moonjpoor.

Rajkot, 29th September 1835.

Distributed the proclamation against Infanticide to the Vukeels usually employed by the Chiefs in the transaction of their affairs, and directed them to take every opportunity of publishing it, and of reminding the Jhareja Chiefs of the penalties they will incur by neglecting to attend to it.

From JHAREJA SHREE RUNMULJEE, *Jam of Nowanuggur, to* J. P. WILLOUGHBY, *Esq., Political Agent, Kattywar ; dated Shrawun Vud* 14*th, or* 23*rd August* 1835.

All is well here. Write regarding your own welfare. Your letter dated Assar Vud 11th, has been received. You have therein written regarding arrangements for the suppression of the custom of putting our daughters to death; all this is right. I shall assemble intelligent men together, and, after due deliberation, write you a reply.

From JHAREJA SHREE PRITHEERAJJEE, *Chief of Moorvee, and his Son* KOOERSHREE RUWAJEE, *to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar ; dated Bhaderwa Vud* 9*th* (16*th September* 1835).

After compliments.—All is well here. Write to us of your welfare. Your letter regarding the preservation of our daughters and the proclamation on that subject has been received. Jhareja Dewajee and all our Bhyad are now at Rajkot. I have written several times to my Vukeels to exact security from them, and to send the deeds to me. He has, however, not yet done so. My Bhyad state that they are ready to execute the required writings as soon as Jhareja Dewajee has done so. I will write to you hereafter on this subject. My father was an instrument originally in this business, and I myself act up to his example. I will not fail to pay due attention to the orders you have now issued. Ded Mhoorjee will apprise you of my intentions in this matter.

From JHAREJA CHUNDERSINGJEE, *Chief of Gondul, to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar; dated* 10*th August* 1835.

The British Government formerly adopted measures for the suppression of Infanticide; but since receiving your letter of the 21st July, forwarding a

proclamation on this subject, and observing that it is your fixed determination to abolish the custom, I have accordingly communicated the contents of your letter and proclamation to the whole of the Jharejas and the Bhyad, and exacted security from them to abstain from the practice, and to the effect that, if any of them should disregard the present engagement, he shall be expelled from the caste, and rendered liable to any punishment the British Government may think proper to inflict. I have spared no pains and trouble to inform them thoroughly of this. The measures adopted become the virtuous and humane character of the British Government, and are strictly in accordance with the precepts enjoined in the Hindoo Shasters. He who now should commit the dreadful crime will reap the fruits of his guilt; and he who, knowing that the crime has been committed by another, should hesitate to reveal his knowledge thereof, must participate in the guilt and sin which are the consequences. Who would participate in such sin? Let the Sirkar be convinced of this; nothing will be left undone in this matter. But should, notwithstanding, any instance of the crime occur, the Sirkar is all-powerful to punish. Half-yearly returns will be transmitted as directed. The new year will commence from the Dussara, six months after which the first half-yearly return will be forwarded.

From JHAREJA SOORAJEE, *Chief of Rajkot, to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar; dated August* 1835.

I have received your letter dated the 20th June. I am willing to pay the fine of Rs. 12,000 therein imposed upon me. I am, however, not in circumstances to pay the whole of this sum at once; I rely on your goodness to grant some indulgence in this respect. You have desired that whenever there might be the prospect of an increase to my family, I should inform you of the same. This I will carefully attend to. In regard to the security demanded from me that I shall hereafter abstain from the practice of Infanticide, I beg to state that I abjure the custom for ever; and, if ever I am found guilty of the crime, my possessions will be at your disposal. Should you still insist upon exacting security, I am bound to afford it. I have, agreeably to your orders, caused the departure of Mehtas Joota Bulwunt and Dulputram Kooshall from my territories. In reply to your orders that I must not injure Patel Luckmon's mother, the midwife, and other persons who gave evidence, or their relations, &c., I beg to state that Luckmon Patel is like a son of the Durbar, and there is no one it regards so much as it does him.

2. I this day, in the presence of four Sowkars and two other persons, called in Luckmon Patel, and gave him promises of encouragement. I have received a proclamation on the subject of Infanticide which you transmitted to me, and shall adopt arrangements for carrying the orders therein contained into effect. Whatever the English Government determines upon doing is designed for our good, and I am anxious to obey the wishes of the Sirkar. I beg you will be

so good as to grant me some indulgence in paying the fine imposed on me; the way to be that which yourself may be pleased to determine. My estate is at the will of the Sirkar. This is my petition.

From JHAREJA BHOMEENEEAJEE, *Chief of Kotra Sanganee, to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, dated Shrawun Shood* 6*th, or* 31*st July* 1835.

Acknowledges letter with proclamation of Political Agent, and recapitulates the contents.

I continue to act agreeably to my engagements, and the wishes of Government in this business. The object of Government is to uphold the Hindoo religion. The unfortunate alone will not understand this, and wretchedness will be their portion. Three daughters have been lately born in my family, and have been preserved. I have drawn up a return of them in the form formerly furnished me by you, and have sent this return with the usual letter to you. I am obedient to your orders, and desire to act according to the wishes of Government. This, Sir, is my representation.

From JHAREJA JUSSOJEE, *Chief of Loodeeka, to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar.*

I have received your letter with the proclamation, and have placed it on my head. I will obey the order of Government.

From JHAREJA MYRAMJEE, *and two other Shareholders of Mooleeladeeree, to* J. P. WILLOUGHBY, *Esq., dated Shrawun Shood* 14*th* (7*th August* 1835).

We have received your letter with the proclamation. Whoever commits the sin of Infanticide will be punished. We will attend to the orders of Government. We have explained the contents of the proclamation to all our Bhyad (brethren) and will all attend to it.

From the JHAREJA CHIEFS OF DRAPPA, *to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, dated Jest Wud 2nd* (12*th June* 1835).

In obedience to the proclamation issued by Government, which we have read, we will not put our daughters to death. Should any of our Bhyad commit the crime, we agree to his being considered an offender against Government.

As above written we will act.

Signature of the parties.

From Jharfja Ladajee, *Chief of Rajpoora, to* J. P. Willoughby, *Esq., Political Agent in Kattywar, dated Shrawun Shood* 8*th* (2*nd August* 1835).

Your letter with the proclamation respecting the preservation of the daughters of Jharejas, has been received. The Mehta on attachment duty assembled together the whole of my Bhyad and read the proclamation over to them.

From Jharejas Khanjee Pathajee, Kanthurjee Lakhajee, Kesurjee Nanabhye Allabhye, *of Satodur Wowree, to* J. P. Willoughby, *Esq., Political Agent in Kattywar, dated Shrawun Shood* 9*th* (3*rd August* 1835).

Your letter, and the proclamation regarding the preservation of our daughters, have been received. The Jubteedar, Koomashunkur, assembled the whole of our Bhyad together and communicated the contents of your despatch to them. In obedience to the orders of Government we have never, nor will henceforward, put our daughters to death.

From Jhareja Khengarjee *and the Bhyad of Kotra Nyajee, to* J. P. Willoughby, *Esq., Political Agent in Kattywar, dated* 1*st August* 1835.

The proclamation which you transmitted, regarding the daughters of Jharejas, has been received. Read the compliments of Khengarjee's mother.

From Jhareja Dongurjee, *of Keesurah, to* J. P. Willoughby, *Esq., Political Agent in Kattywar, dated* 31*st July* 1835.

The proclamation forwarded by you has been placed on my head; I do not act contrary to the wishes of Government.

From Jhareja Dosajee, *Chief of Paul, to* J. P. Willoughby, *Esq., Political Agent in Kattywar, dated* 11*th October* 1835.

I have received your letter with the proclamation. I have assembled my Bhyad, and formed engagements that they should not put their daughters to death. I am under the same obligation to preserve my daughters. Five months since my brother, Jhareja Hurreebhye, got a daughter, which he preserved. This I wrote for your information.

From Babajee Buchajee, *Minister of the Chief of Gondul, to* J. P. Willoughby, *Esq., Political Agent in Kattywar, dated* 11*th August* 1835.

After compliments.—Acknowledges the Political Agent's letter forwarding the proclamation, and, after recapitulating contents, states—I have thoroughly informed the Chief, Jhareja Chundersingjee, of these matters, and the arrangements directed by you shall immediately be adopted, as you have

already been informed in a letter from the Chief himself. He who conceals his knowledge of a crime so heinous as that of Infanticide is guilty of a deadly sin, and concernment in the murder; who, then, would share the enormous guilt attached to such concealment? The labour which you have undertaken from motives of the purest philanthropy, and the orders you have issued, will be cordially aided and obeyed even at the peril of our lives.

From Baba Wussheikur, *Farmer of the Talooka of Dherole, to* J. P. Willoughby, *Esq., Political Agent in Kattywar, dated 29th August* 1835.

After compliments.—I have received your letter forwarding a proclamation regarding the suppression of the wicked crime of Infanticide practised amongst the Jharejas. I have published the proclamation amongst the Girassias and others residing in the villages included in my farm. With Colonel Walker originated the adoption of measures for the abolition of Infanticide, but it is you who have vigorously carried those measures into execution upon a systematic plan. The ears of the community are at last opened, and they begin to see with their eyes. The inhuman custom continued, and your predecessors came and went, but no one has been so fortunate as to deserve that credit before God, and eternal fame with posterity, which you have obtained. I shall adopt the arrangements you have directed, and communicate with you on the subject from time to time. I rejoice in two things—the exercise of virtue, and the attainment of that celebrity which is the inevitable concomitant thereof.

From Mehta Nuthooram Munguljee, *of Porebunder, to* J. P. Willoughby, *Esq., Political Agent in Kattywar, dated 20th September* 1835.

After compliments.—Your letter dated the 7th August last has arrived, and afforded me great pleasure. The proclamation regarding the daughters of Jharejas has also arrived, and I have conversed with the Rana on the subject. The Jaitwa tribe is not numerous; there are only four Dehlees (divisions). Orders have been issued to all of them to abstain from Female Infanticide. The Rana is very much pleased that the attention of Government is engaged on a subject of such immense interest, and so conformable to the religion of all nations. The Jaitwa tribe, however, was not included in Colonel Walker's arrangements for the suppression of Infanticide, because this (*i. e.* Porebunder) is a Dhurmraj or place where religion is much respected, and the custom does not prevail; the four Dehlees consist of only ten houses. I am much rejoiced that the precepts of religion are to be enforced, and I will co-operate.

From Runchorjee Dewan, *of Joonaghur, to* J. P. Willoughby, *Esq., Political Agent in Kattywar, dated Asoo Vud 2nd* (*12th July* 1835).

After compliments.—Your favour, together with the proclamation, has been

received. The Jharejas, in putting their daughters to death, commit a great sin. The Shasters describe this sin as one of the greatest enormity. The custom of Infanticide is not sanctioned in any of the Poorans that I have ever heard of. A woman cannot be deprived of life even if she is the most depraved and abandoned of her sex. The guilt, therefore, of putting an innocent infant to death is of the blackest dye. The British Government, in abolishing this inhuman practice from motives of religion and humanity, has gained for itself the highest reward of virtue. There are certain tribes of Rajpoots who put their daughters to death. The causes which appear to me to have led to the practice are mentioned below. These causes, however, no longer exist, and it is unaccountable their still continuing to practise the crime.

The causes I mentioned are as follows:—

1. Up to the reign of Pritheeraj Chola the bride was the property of the strongest, who succeeded in taking possession of her person from the pavilion erected to celebrate her marriage. The contentions which ensued in consequence were of the bloodiest description.

2. The Summa tribe of Rajpoots gave a daughter in marriage amongst the Soomra tribe of Rajpoots. Some causes originating in this connection led to a lasting rupture between the tribes.

3. The daughter of the Raja of Tutta was carried away by the Kuleefa or Sewant of Bugdada.

4. The Mussulmen, during their reign, forcibly possessed themselves of the daughters of the Rajpoots, and great hatred and opposition between the castes ensued in consequence.

To the above causes was owing the practice amongst the Jharejas of putting their daughters to death. The present times are, however, those of religion and virtue, and violence cannot be exercised by one individual against another. It is therefore unnecessary to continue the practice of infanticide. The greater portion of Jharejas do not adopt this dreadful crime; but those who do so will abstain, in obedience to the will of Government. As you have written to me to co-operate in the abolition of the custom, and as it is a work of piety, no endeavours will be spared on my part. Write in return, commanding me to do you service.

From Wassunjee Eswungjee *of Gondul, to* J. P. Willoughby, *Esq., Political Agent in Kattywar, dated* 11*th August* 1835.

Acknowledges the Political Agent's letter with the proclamation (recapitulates contents).

I have spoken to the Durbar (*i. e.* Chief of Gondul) on the subject, and he has despatched people to the several members of his Bhyad. The strictest inquiries will be instituted, and no labour spared. The British Government is the protector of justice and of the religion of the Hindoos; consequently the arrangements it has adopted for the suppression of Female Infanticide will be

acted upon. The orders of Government are like a crown on the heads of every one; all persons are bound to obey the wishes of Government.

From MAHARANA HUREE UMURSINGJEE, *Chief of Drangdra, to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, dated Ashwin Shood 2nd* (*24th September* 1835).

After compliments.—Your order regarding the daughters of Jharejas, together with a proclamation on the same subject, has been received. I have summoned my Bhyad to a conference on the subject; they have agreed to meet at Drangdra the day after the Dewallee festival. After this meeting for deliberation I will write further to you.

From JHALLA BHOJRAJEE, *Chief of Limree, to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, dated 4th Bhuderwa Wud* (*11th Sept.* 1835).

Acknowledges receipt of letter and proclamation.

I shall act in obedience to your wishes. I have distributed the letters, twenty-four in number, which you forwarded to the address of the Bhyad. As to a reply being sent you by the Bhyad, I have to mention that some of them understand, and others do not, the object in view. The Bhyad are distributed in many villages, and require to be advised by a proper person. I shall therefore depute Mehta Nuthooram to them with instructions; but permanent arrangements can only be effected by your sending a Mehta into my Talooka for the purpose of taking writings from the different members of the Bhyad; but, should this measure appear objectionable, the Bhyad, when they attend as usual at Rajkot for the purpose of settling their dues to Government, can be made to execute writings in your presence; this is the only certain method which appears to me of accomplishing the wishes of Government.

From JHALLA UGURSINGJEE, *Chief of Kumur, to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, dated 1st September* 1835.

After compliments.—Your letter dated the 4th August, regarding the preservation of the daughters of Jharejas, with the proclamation, arrived on the 28th August. I placed it on my head. In conformity with the desire of Government, arrangements will be made.

From JHALLA REJUSINGJEE, *Chief of Chora, to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, dated 1st September* 1835.

After compliments.—Your letter about the daughters of the Jharejas, and the proclamation on that subject, have arrived. I placed them on my head, and will act in conformity with the wishes of Government.

From JHALLA UBHURAJJEE, *Chief of Gondeallee, to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, dated* 26th *August* 1835.

After compliments.—Your letter, forwarding a proclamation respecting the daughters of Jharejas, has been received. At present I have no daughter, but should I ever betroth a daughter to a Jhareja, I will do so after having made arrangements conformable to the Government orders.

From JHALLA DEEPSINGEE, *Chief of Kerallee, to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, dated* 25*th August* 1835.

I have received your letter, perused, and understood its contents. According as you have written, a writing will be taken, and our daughters married. Further, the motives of Government in this matter are purely those of humanity, and the measures they adopt are for the best. As you have written, writings will be taken from the Jharejas, and in future we shall not give them our daughters without first obtaining a writing from them, though you should or should not write to us again on the subject.

From JHALLA SHESMALJEE, *Proprietor of Bholora, Talooka Wudwan, to* J. P. WILLOUGHBY, *Esq., dated* 26*th August* 1835.

Your letter has been received, read, and the contents thereof understood. In obedience to your wishes, the daughters of Jharejas will be preserved, and a writing to this effect taken from them before we marry our daughters to them.

From RAWUL JETEEJEE MOTHEEJEE, *Shareholder of the Village of Ruttonpoor Damun, to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, dated* 23*rd August* 1835.

After compliments.—Your letter, dated 7th August, has been received. In this country the Jhareja people do not preserve their daughters. (Recapitulates the contents of the Political Agent's letter.) I have derived much pleasure from the receipt of your letter. My people abuse the custom of the Jharejas, and it is becoming of the just Government of the Sirkar, the protector of religion, to adopt the arrangements it has done. Every one is pleased with this. Before we give our daughters in marriage to the Jharejas, we shall, as directed, take the requisite writings from them to abstain from Female Infanticide. I write this for your information.

From SURWEYA BUNEESING *and others, of Redurdu, to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, dated* 3*rd September* 1835.

Acknowledges the Political Agent's letter, and recapitulates its contents. We have never yet given our daughters in marriage to the Jharejas, but if ever we do so in future, it will be under the arrangements you desire.

From Rawul Hurbhunjee, *Chief of Wulla, to* J. P. Willoughby, *Esq., dated 5th September* 1835.

Acknowledges the receipt of the proclamation, and states—I shall act agreeably to the Sirkar's arrangements; be sure of this.

From Rawul Seeajee *and* Rawul Kusslajee, *Chief of Puchegaum, to* J. P. Willoughby, *Esq., Political Agent in Kattywar, dated 22nd August* 1835.

We have received your letter, read, and understood its contents. Your letter to Rawul Puttabhye, of Dhola, has also been received, read, and understood. No one is beyond the orders of the Sirkar.

From Gohed Khorahbhye, *of Jullalpoor, to* J. P. Willoughby, *Esq., Political Agent in Kattywar, dated 29th August* 1835.

Acknowledges the receipt of the proclamation, and states—The custom of Female Infanticide does not prevail in my jurisdiction. I have inquired into this, and have found such to be the case.

From Golint Khumabhye *and* Gohul Ujabhye, *of Bojawuddur, to* J. P. Willoughby, *Esq., Political Agent in Kattywar, dated Assud Shoodh 4th,* 1892 (*26th September* 1835).

After compliments.—Your letter, forwarding the proclamation, has been received, and its contents understood. Henceforward, whenever we may betroth our daughters to the Jharejas, we will exact security as directed.

From Jhalla Bechurjee, *Chief of Wun, to* J. P. Willoughby, *Esq., Political Agent in Kattywar, dated Baderwa Vud 13th* (*20th September* 1835).

After compliments.—The proclamation regarding the daughters of Jharejas has been received. I am exceedingly well pleased with this arrangement, which is proper. In conformity with your desire, henceforward, whenever I may betroth my daughters to any Jhareja, I will inform the Sirkar.

From Surwya Ryopjee *and* Surwya Bhoput Sing, *of Sunallea, to* J. P. Willoughby, *Esq., Political Agent in Kattywar, dated 6th Sept.* 1835.

After compliments.—Your letter and the Bombay proclamation have been received, and the contents understood. We have not up to this time entered into any marriage alliance with the Jharejas, but should we hereafter do so, we will inform. Do not entertain any care or fear on this matter, but continue to show favour towards us; we are under your protection.

From SURWYA KYABHYE *and* SURWYA MUNUBHYE, *Chiefs of Datta, to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, dated 9th Sept.* 1835.

After compliments.—Your order regarding the daughters, and the proclamation, have arrived. It is not the custom with us to kill our daughters; we marry them as respectably as we can.

From MEHTA POONJAH KOORNASHUNKUR, *Zubteedar of Satodur Wowree, to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, dated Shravun Shoodh 9th (2nd August* 1835).

Acknowledges Mr. Willoughby's letter transmitting the proclamation; recapitulates contents. I assembled all the Bhyad of the Talooka together, and read over your letter, with the proclamation, to them. The Jharejas assembled said they would not put their daughters to death, nor permit their dependants doing so. Their answer was to this effect. I delivered the proclamation over to them. I shall immediately inform you of the death of females amongst the Jharejas. Khuna Khanjee and the Talookdars have, all together, prepared a petition which you will receive.

From BABAJEE BALCRISTNA, *Zubteedar of Drappa, to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, dated 4th August* 1835.

Acknowledges communication regarding Infanticide from the Political Agent; states—I have, in obedience to your orders, assembled all the Bhyad together, and communicated to them the contents of the proclamation. Their acknowledgment of the receipt of the proclamation has been forwarded to you. I shall duly inform you of all births amongst the Bhyad, and pay strict obedience to your instructions in this respect.

Applies for a form to guide him in drawing up the return of Jharejas required by the Political Agent.

From RAGONATH RAMCHUNDER, *Zubteedar of Rajpore, to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, dated 2nd August* 1835.

Acknowledges the receipt of the Political Agent's letter, and recapitulates contents.

In obedience to your orders, Jhareja Ladhajee is in attendance on you at Rajkot; but I assembled Jhareja Ramabhyee and the rest of the Bhyad, and disclosed to them your letter, with the proclamation, after reading the same over to them. Their acknowledgment of the receipt of these documents is herewith transmitted. I have issued the strictest injunctions to them to preserve their daughters, and required of them to give writings to that effect. They replied, together, that their Chief, viz. Jhareja Ladhajee, was in attendance on the Political Agent at Rajkot, and would enter into any engage-

ments in their names that may be demanded of him. I shall keep inquiries on foot amongst the Bhyad. Mehta Jeebhyee, formerly in charge at this place, furnished you with a return of the male and female Jharejas then existing. I herewith transmit a return of such as have been born since that period.

From the ZUBTEEDAR OF MOOLEELADEREE, *to* J. P. WILLOUGHBY, *Esq., Political Agent in Kattywar, dated 7th August* 1835.

I have received your letter and the proclamation regarding the daughters of Jharejas, and handed them to the Talookdar, after informing him of their contents. The strictest inquiries will be instituted, and the results duly communicated to you.

Minute by the Honorable the Governor, dated 20th September 1838.

Mr. Erskine's Infanticide Report for 1835 and 1836 has been so fully analysed by Mr. Willoughby, in his valuable Memorandum on this important and interesting subject, that it will be unnecessary for me to enter at all into detail.

Both these gentlemen have brought to this subject the warmest zeal to accomplish the most benevolent object; and have been actuated in the measures they have adopted by the most earnest desire to suppress and put an end to the revolting and wicked practice of Female Infanticide, by every effort which has suggested itself to their judgment as best adapted to that end, though they differ in some respects. Mr. Willoughby's matured judgment, and knowledge of the people, lead me to acquiesce in his proposed amendments of the suggestions of Mr. Erskine.

The success which has attended Mr. Willoughby's efforts is very strikingly shown by the number of female children preserved of those born in the last year of his Agency, and the one following it; although, as embracing only twelve instead of eighteen months, and omitting the Talooka of Noanuggur, they exhibit a result very much short of what might have been given.

Whatever recommendation or otherwise the preliminary inquiry into charges may have in ordinary questions of a criminal nature, in those connected with Infanticide I think them of very great importance, particularly as tending to prevent groundless or malicious charges being brought before the public, and the character of the accused unnecessarily injured. The suggestion of the Political Secretary should be adopted.

The persecution which it appears the Chief of Rajkot has exercised towards the connections of the party who informed against him, should be inquired into and redressed, as pointed out in para. 21.

It is to be regretted that Mr. Erskine had not more carefully looked into the proceedings of his predecessors, nor possessed the documents which should now be sent him as suggested in para. 48 of the Memorandum, when he would

have been satisfied that measures of a conciliatory character formed as much a part of his principle of proceeding as of his own, and in the conspicuous and acknowledged success which has attended those principles of proceeding he would have found a more solid ground of commendation than any which he has adduced as the basis for condemning them.

In Mr. Willoughby's remarks upon the eight propositions of Mr. Erskine for effecting the great benevolent object in view in paras. 32 to 41 of the Memorandum, I entirely concur. I am quite at a loss to conceive how in his sixth proposition he could have proposed the degree of impunity for the crime of which they have had such full knowledge, and of the penalties attaching to it through Mr. Willoughby's proclamation. On the eighth proposition, I think the Honorable Court should be strongly recommended to authorise an expenditure sufficient to ensure efficient measures for the diffusion of education in Kattywar.

The proclamation proposed should be amended by embodying much of that of 1834, so that it shall appear distinctly as a continuation of the former proclamation. I object to the circular, because of the inconsistency that would be involved in our issuing a document speaking of the Shasters as containing a declaration of the true law of God. By avoiding such questionable, or rather erroneous statement, and simplifying and shortening the circular somewhat as proposed in para. 44, it would be much improved. The meeting of the Chiefs, if it can be effected in the spirit anticipated by Mr. Erskine, will, I trust, be attended with the benefits he anticipates.

In conclusion, I have to observe that the few remarks I have offered on the interesting reports before the Board, and the Political Secretary's valuable Memorandum on it, touch but on few of the points which deserved notice; I felt, however, that I could not improve upon the several recommendations which Mr. Willoughby has offered, and I would therefore suggest that he be requested to frame, in the spirit of his 46th paragraph, a reply to Mr. Erskine, embracing them.

The whole subject will also be reported to the Honorable Court.

(Signed) JAMES FARISH.

Minute by the Honorable Mr. DUNLOP, *dated 22nd September* 1838.

I quite agree in the general propositions for the suppression of Infanticide, but entertain doubts of the advantages to be expected from general convocations of ignorant, prejudiced men, who are confessedly incompetent to enter into, or comprehend our views, but who seem to me quite as likely to confirm and embitter each other's prejudices as to be converted to our way of thinking, while it may tend to give combined habits of action not desirable to encourage.

(Signed) J. A. DUNLOP.

Minute by the Honorable Mr. G. W. ANDERSON, *subscribed to by the Honorable Mr.* DUNLOP.

I entirely concur in the view Mr. Willoughby has taken of Mr. Erskine's report, and in the measures he suggests where he differs from Mr. Erskine.

The mode Mr. Willoughby points out in his 7th paragraph for conducting inquiries into these cases I consider eminently wise, and should be alone followed.

Mr. Erskine's proposition, that no proceedings should be held in these cases for two years, I should strongly object to—as unnecessary for information to put the Jharejas on their guard—for information of our abhorrence of the practice they already possess—as also of the penalties to which the practice renders them liable.

It would tend to throw a doubt upon our former proceedings; to give those proceedings, in some measure, the colour of injustice, in our not having given such law of warning before; and lead to some doubt if up to this point we had really been in earnest.

I do not see either any necessity for the proposed proclamation; it proclaims what is already sufficiently known; and I do not suppose any one really suspects that any good would come of it.

I admit that education and knowledge will ultimately change the feelings and habits of a whole people; but this is a work of time; and it is not to knowledge so gained, that we must look for the cessation of this great crime, but to measures of vigor tempered with prudence and conciliation. Our progress since Mr. Willoughby's administration has been great, and entitles him to the highest praise. Many have written much, but in his measures we find a practical result, and till we find a better and more extensive practical result promised, and likely to occur from other measures, I think those he adopted, and now so satisfactorily explains, ought to be persisted in.

(Signed) G. W. ANDERSON.
J. A. DUNLOP.

Minute by the Honorable the GOVERNOR.

With regard to the convocation I do not think it will do any harm; and in regard to the proclamation, it will perhaps be best to republish the former one with such modifications as the altered state of circumstances, and the census, may render necessary.

(Signed) J. FARISH.

Minute by the Honorable Mr. G. W. ANDERSON, *subscribed to by the Honorable Mr.* DUNLOP.

I must say that I doubt any good coming from the convocation, and I should consider it a hazardous measure. On the question of the necessity for the proclamation I have given my opinion.

(Signed) G. W. ANDERSON.
J. A. DUNLOP.

Minute by the Honorable Board.

At the present time, and with reference to the state of the country, the convocation had better not be held.

(Signed) JAMES FARISH.
G. W. ANDERSON.
J. A. DUNLOP.

MEMORANDUM.—*The substance of Mr. Willoughby's foregoing Memorandum, dated the 8th September* 1838, *and the views of the majority of the Board contained in the above Minutes, were communicated to the Political Agent in Kattywar, on the 16th February* 1839.

NOTE.—These proceedings having been reported to the Honorable the Court of Directors, that authority, on the 13th May 1840, replied as follows:—

"Mr. Erskine's report on the progress of the measures for the suppression of Infanticide in Kattywar, during the years 1835 and 1836, is creditable to his industry and intelligence. We agree with you, however, in thinking that the facts stated by him, and especially the very great increase shown by the census in the number of female children now in existence (assuming that the census is to be relied upon, of which we express no doubt), amply justify a far more favourable opinion than that entertained by him of the success of the means hitherto adopted to check Infanticide, and that the result altogether is by no means such as to call for that total change of measures which he seems to recommend, although some of his suggestions may be beneficially adopted in aid of the measures already in operation.

"3. Among other things Mr. Erskine recommends an attempt to induce the Rajpoot Chiefs in Kattywar (with whom the Jharejas principally intermarry) to enter into an engagement not to give their daughters in marriage to any tribe who will not give them their daughters in return. Mr. Erskine is of opinion that the Chiefs would willingly enter into such an engagement; and he has shown good reason for thinking that, if adhered to, it would tend greatly to the suppression of the crime.

"4. Another of Mr. Erskine's propositions is, that the Jhareja Chiefs should be required to enter into an engagement that the expenses of the marriage of the daughters of their Bhyad shall not exceed a certain amount, to be fixed at a meeting of the caste. If this tribe could be induced to abandon the idea that expenses much exceeding those incurred on a similar occasion by other castes are necessary in theirs, one of the inducements to the destruction of their female offspring would be considerably weakened.

"5. You have sanctioned both these propositions with the proper reservations. You have besides judiciously, as we think, declared an amnesty for all acts of this description committed before the end of 1835. Mr. Erskine's proposition for allowing impunity to such acts prospectively for two years, trusting meanwhile wholly to indirect means and to moral influence, was altogether inadmissible. Something might have been said in favour of such a plan at the commencement of our operations, but it is obvious that a system of investigation and punishment once introduced cannot be abandoned or even suspended, without risking the entire failure of our object.

"6. We approve of your having instructed Mr. Erskine to adopt his predecessor's practice of never exposing parties to the inconvenience and dishonour of a public trial without first satisfying himself, by a private investigation, that there was ground for the charge.

"7. We are sorry to observe that it has been found necessary to dismiss the Moonshee who had been employed to take the census, on proof of his having received a bribe to conceal an act of Infanticide."

From J. ERSKINE, Esq., Political Agent in Kattywar,

To J. P. WILLOUGHBY, Esq., Secretary to Government, Bombay.

Dated Rajkot, 31*st December* 1837.

SIR,—I have the honour to bring to the notice of the Right Honorable the Governor in Council the following circumstances, with a few observations thereon, and request the favour of being informed of the sentiments and instructions of Government on the subject.

2. Lately, in the course of investigation into the conduct of the Jumadar of Arabs, and the Attachment Mehta at Mallia, on their being accused by the Thakoor, Jhareja Suttajee, of defrauding him of money in various instances, that Chief informed me that the sum of Rs. 50 was on one occasion extorted from him by the Jubteedar, for the purpose of bribing the Infanticide censor to conceal the birth and destruction of a female infant in the family of Jhareja Wukutsing of Nuwagaum, one of the Mallia Bhyad. Suttajee's Karbaree, a Banian named Teja, whom he had also accused of being implicated in the frauds said to be practised upon him by the Jumadar and Attachment Mehta, being on the spot, I interrogated him immediately about the bribe above mentioned, and I was grieved to find that he corroborated the fact of the payment of the sum in question. The next step I took was to examine the Mallia accounts, and Teja pointed out to me an item of Rs. 50 entered, "Paid to Sutajee," as being the sum taken by the Jubteedar for the Infanticide Moonshee. The censor, on being examined, after some hesitation admitted the bribe, together with other petty instances of receiving presents from the Chiefs; and I beg to append copies of the three depositions in the case.

3. The unfortunate subject of this report, Moonshee Goolam Mahomed, was selected by my predecessor as a person peculiarly fitted for the important situation of censor. With other qualifications, he was believed to have combined more than usual Native integrity. From his infancy he had had the advantages of daily and familiar intercourse with European officers of the Army, whom his father first, and himself afterwards, were in the habit, as Moonshees by profession, of instructing in the Native languages. Under such a system of education he insensibly imbibed notions of virtue not common among the Natives of this country. Among these the detestation of corruption must, it was to have been hoped, have been one. That such a man should accept a bribe under any circumstances, however extenuating, would at all times appear strange, but that he should do so for the concealment of murder, and such a murder too as involved in its consequences the perpetuation of Infanticide, the eradication of which crime among a large tribe of people was the sole object for which he was employed, would appear incredible. The case, however, is not wholly unaccountable, and may be viewed as one in which temptation prevailed over superficial morality; or, in short, that though he was incapable of seeking unlawful gains, he was not proof to seduction. In this view of his character all persons who know him coincide.

4. In addition to the above extenuating observations, I beg to add the possibility that this has been the first and only instance in which the Moonshee has suffered the love of gain to prevail over his acquired and partial repugnance to dishonesty. Fully alive to the immense importance of ascertaining beyond a doubt whether this was the fact, I have spared no pains to draw from him a free confession of the whole extent of his guilt; and, notwithstanding the assistance I had from his relations and friends in my endeavours to accomplish this object, and although, in consideration of the general pernicious example of the Native establishment, I fully informed him of my willingness to intercede with Government for him if he came forward and stated the whole truth, he continues to deny any other instance whatever in which he has misbehaved in the capacity of censor. This denial has the appearance of truth (however disinclined those who are not personally acquainted with the offender will be to subscribe to its admission), because he persists in it in spite of the love of self-preservation which is so strong within us. Sensible of the enormity of the offence to which he has confessed, and perfectly aware that the consequences, as far as he is himself concerned, would, at the worst, be the same, if not in a great degree favourable, if he confessed to other instances of similar offences, it is most difficult to account for his continued denial on this head. But, after the hope of my interceding for him with Government, provided he disclosed further acts of corruption, and serious warnings of the severity of the punishment which awaited him in case he clung to his obstinacy, were held out to him, the persevering silence of the man, if not truly inexplicable, must, I venture to submit, form a favourable feature in his case when the Right Honorable the Governor in Council is pleased to pass a decision upon it. He is, for the present, suspended from his duties, and I have taken security for his personal appearance.

5. That there can hereafter be any hope of being able to place confidence in this person when such momentous interests are at stake, is, I fear, out of the question, and I regret to say I have it not in my power to recommend a successor to Government. The census is, therefore in a state of abeyance, until the receipt of the orders of Government as to the measures to be adopted in this emergency. I may be allowed, however, to remark, that I consider the remuneration of Rs. 50 per mensem by no means commensurate to the importance of the duties on which the Infanticide censor is employed; and under the impression that the Government had not sufficient security against want of integrity in the censor, I took the liberty to recommend as a check the appointment of two censors for this duty, in my paper on Infanticide of the 30th of June last.

6. If the Government has it in its power to command the services of one or more respectable Natives sufficiently well versed in the habits, manners, and language of this peninsula, to prevent deception, it would be highly desirable; but I greatly fear the requisite qualifications are too rare, for there to be much hope of finding fit persons for so delicate and important a duty.

7. I know of no person at present whose name I could mention as possessing in a full degree the qualifications requisite, except my Head Accountant and Clerk, Mr. Gillies, and the loss of his services in his own department would, in the present weak state of the Agency establishment, be so seriously felt, that I am unable conscientiously to recommend his employment on this particular duty to the detriment of the other departments in which he is so usefully employed.

8. I feel the more disposed to press upon the Right Honorable the Governor in Council my conviction of the danger of leaning upon the power of inquisitorial and penal measures for the suppression of the awful crime, and of the necessity of trusting more than we at present do to the eventual good effects of a well-directed system of education of the ignorant community towards effecting this most desirable object. Our efforts are all but crippled, and in every human probability the Jhareja committers of the crime may still feel a sort of half security in the commission, from the hope of imposing on our censor.

9. Although there can scarcely be a doubt as to the fact of the murder having been committed, from the depositions already taken, still, in a judicial point of view, it is requisite to prove the fact incontestably by witnesses, before any such steps can be taken, as just now adverted to, against the Moonshee. I have, therefore, requested Suttajee to send for the parties who were present, as also for Wukutsing, to defend himself against the charge, and the result of their examination shall be duly reported for the information of Government. In the meantime, however, as the progress of the census is effectually arrested by the delinquency of the present censor, I hope to be favoured with as early a reply to this reference as the circumstances submitted for consideration will admit.

10. Should it be the opinion of the Right Honorable the Governor in Council that it is expedient to proceed without loss of time with the census and with the present rate of remuneration to the censor, I shall do my utmost to select a qualified individual, and a respectable Native woman, for the purpose, and immediately direct the scrutiny to commence in the territory of the Jam of Nowanuggur, which has not yet been able to be effected.

I have the honour to be, &c.
(Signed) JAMES ERSKINE,
Political Agent.

Rajkot, 31*st December* 1837.

(No. 1.)

Deposition of JHAREJA SUTTAJEE, *Chief of Mallia.*

When Moonshee Goolam Mahomed came to Kakrejee to take the Jhareja census, my mother and I privately told him that Wukutsing, of Nowagaum, had killed a daughter. The Moonshee took a memorandum of this. He lived at this time with Rowjee. Rowjee afterwards sent for Wukutsing and told him of my accusation. That night Teja and Rowjee came to my house and

blamed me for what I had done, saying I should lose my character by it, and that my family would be dishonoured by being dragged before the Sirkar. They succeeded in acting on my fears to such a degree, that at their request I consented to pay Rs. 50 in order to have the business quashed, and this they promised me; and they added, that by my giving the Moonshee this sum, and Wukutsing's paying him something which they would manage for him, he would take no notice of my report. I told Rowjee to pay the Moonshee Rs. 50, and charge the sum to my deposit with him. The Moonshee, the second day afterwards, departed in company with Wukutsing for Nowagaum.

(No. 2.)

Deposition of TEJA BANYAN.

During Kooer Moolwajee's marriage, about two years ago, Moonshee Goolam Mahomed came to Kukrejee. Suttajee informed him that Jhareja Wukutsing had killed a daughter. Wukutsing, hearing of this accusation, sent word to Rowjee that he could prove several cases against Suttajee. Upon Rowjee's telling this to Suttajee and his mother, they had a long private conversation with Rowjee, and got him to agree on the part of Goolam Mahomed to quash the affair, on their paying him Rs. 50; accordingly Suttajee ordered me to give Rowjee credit for this sum, and desired that Rowjee should be permitted to insert it in his account as "ready cash paid Suttajee." When the Baee and Suttajee came out of the room after their conference with Rowjee, they told me they had quashed the affair, because they did not wish to be dragged before the Sirkar as witnesses; but they did not mention their real fears, which were the counter accusations of Wukutsing.

(No. 3.)

Deposition of Moonshee GOOLAM MAHOMED.

When Captain Lang was at Adhoee I was employed on the census duty at Mallia. I arrived at Kukrejee at ten at night. Next morning I visited Rowjee at his request, and he desired me to live with him, to which I consented. The same day, or the next, I called on Suttajee to take down the names of his children. His mother was with him, and she told me, in his presence and that of other people, that Jhareja Wukutsing of her Bhyad had committed the crime of Infanticide. She named a woman of Mallia as having been present on the occasion as midwife; but she desired that her own name in the case should be concealed, and she advised me to seize the midwife, and extort the truth from her. I took a memorandum of this communication without any remark, and, having gone home, told the whole thing to Rowjee. In reply, he spoke in Wukutsing's favour, saying he was a friend of his, and that Suttajee and Wukutsing were not on terms, which accounted for the false accusation of the former. To this I said nothing; and I went to Adhoee, and after seven days came to Mallia. From this place I sent for

Rowjee, saying I wished to inquire into the Infanticide affair, and after some delay, he came with Wukutsing, and told me that it was all nonsense, he having inquired into the affair in my absence. He added, that as the thing was false, Suttajee wished to quash it, and would give me some money to gain that purpose. I argued the truth of it, till Rowjee finally seduced me. At last he prevailed on me to go to Kukrejee, where I accepted Rs. 70 from him, Heaven knows how, from Suttajee. Next morning I and Wukutsing left Kukrejee, and as I intended to visit certain Moorvee villages, and as his village was on the road, I put up at his house that night. In the morning, after breakfast, Wukutsing requested me to see his sister-in-law. I consented, and she spoke to me from behind a purdah. After agreeing to regard each other as brother and sister, she desired me to accept six or seven Korees for sweetmeat, and when I refused, she insisted on my taking the money in exchange for a choolee (jacket), such as a brother is expected to give his sister, and I agreed, and left the place with the korees.

I have received petty presents from various people during my tour in the districts, such as provisions, fruit, &c. and sometimes small household articles. In one or two instances I have been offered presents of valuable cloths, &c. but these I refused. In a few instances, Jharejas receiving pecuniary aid from the Infanticide Fund have forced on my acceptance a trifling nuzzerana or so. I have no further acts of misconduct to reveal. This deposition contains the whole I have been guilty of.

(True translation)

(Signed) J. Erskine,
Political Agent.

From J. P. Willoughby, Esq., Secretary to the Government of Bombay,
To the Political Agent, Kattywar.

Dated the 16*th May* 1838.

Sir,—I am directed to acknowledge the receipt of your letter dated the 31st December last, reporting corrupt conduct on the part of Moonshee Goolam Mahomed, in the performance of his duties as Infanticide censor in the province of Kattywar, and to inform you that the Right Honorable the Governor in Council approves of the suspension of that individual, and directs that the bribe of Rs. 50 received by him be refunded and credited to the Infanticide Fund.

2. You are requested to appoint another Karcoon to conduct the duties of censor, selecting the best person you can meet with for that purpose.

3. The Governor in Council is pleased to direct that the charge of Infanticide in Jhareja Wukutsing's family be fully investigated,* and desires me to

* Note.—From Appendix F to Captain G. LeGrand Jacob's Report on Infanticide, dated the 23rd October 1841, which will be found in a subsequent part of this Selection, it appears that this charge of Infanticide was, on further investigation, substantiated, but that, after keeping

state that the report of your proceedings will be awaited before finally deciding on the Moonshee's case.

I have the honour to be, &c.

(Signed) J. P. Willoughby,
Secretary to Government.

Bombay Castle, 16th May 1838.

From Captain G. L. Jacob, Acting Political Agent in Kattywar,
To J. P. Willoughby, Esq., Offig. Chief Secy. to Government, Bombay.

Dated Rajkot, 23rd October 1841.

Sir,—I have now the honour to submit, for the information of Government, returns of the Jhareja and Jetwa population of Kattywar, and part of Wagur, with a few remarks on the subject of Infanticide generally.

2. Since Mr. Erskine's despatch, dated 30th June 1837,* no annual report on this particular crime has been drawn up, and the general census, from which the accompanying tables (Appendices A to C) have been extracted and condensed, is brought up to the 30th June last; those for Adhoee and Jetwar† have, indeed, been only received this week; and I have had the option of transmitting imperfect information, or of departing from the prescribed course, by including in this report a review of events up to the present time, unless indeed I had deferred to a still further period the (long over-due) notice of the subject, that its importance and the orders of Government alike demand.

3. I feel that some explanation is here called for as to the omission of periodical reports for upwards of four years; for though the state of this Agency, as brought to the notice of Government in several recent despatches, may sufficiently account for it, yet circumstances, peculiar to this branch of the Agent's duties, have also served to prevent their compilation.

4. Shortly after the despatch of Mr. Erskine's report in 1837, the fact of the Infanticide censor, Moonshee Goolam Mahomed, having accepted a bribe‡ to quash an accusation of child-slaughter transpired; the circumstances of the case were, under Mr. Erskine's orders, investigated by me in May 1838, and though extenuating points were brought to light, and it was somewhat doubtful whether the censor had reason to believe other crime had been committed than that of a false accusation by Suttajee of Mallia against one of his Bhyad, to withdraw which the money had been pressed upon him by the *accuser*, yet it was deemed advisable to dismiss him, as the gift had doubtless caused him to swerve from his duty. The removal of this person, otherwise so well suited for the situation, was a check that this particular department of the Agency

the accused in confinement for some time, Mr. Erskine, the Political Agent, on his own authority, released him. No report of the result of this investigation appears to have been made to Government.—*Editor*.

* Vide page 493 of this Selection. † The Burda, or Porebunder province.

‡ Vide pages 590 to 594.

has scarcely recovered from, in consequence of his successor, Jysookram, entertained 1st April 1839, having proved quite unequal to the office, and having been finally removed from it by Mr. Blane so recently as 1st April last, when Naka Wujeram, an intelligent Bramun of the Nagur caste, was appointed in his stead. In the interval between the suspension of the Moonshee and the appointment of his successor, Mr. Gonsalves, a clerk in the office, was employed in taking the Nowanuggur census, which will be found included in the accompanying tables.

5. For the above reasons, the census now submitted must be received with some extra caution, the new censor not having had time to visit all the Purgunas; but I have checked the returns of both, by those obtained from the Chiefs for the first half of the present year, as well as by the aid of Attachment Mehtas where they were sufficiently trustworthy to be made use of. The only Talooka in which there appears discrepancy is Gondul, the census of which was taken by the present censor, and, unfortunately, the detailed lists, whence the last census was framed, are not forthcoming in this office, so that I have no means of testing the present one by comparison of names. I regret also that the deficiency of the office records should have prevented my giving a complete view of the comparative state of the population at the periods embraced by the several reports.

6. The results of the present census, as exhibited in the analysis appended, are extremely gratifying, with the exception of the Shahpoor Talooka, and Adhoee Purguna of Morvee. In the former, not a single female has escaped the ruthless effect of Jhareja pride; in the latter, the census of which is now exhibited for the first time, and has been obtained with considerable difficulty, the proportion of males to females is nearly 17 to 1. Some excuse may be offered for this district, which had hitherto escaped the vigilance of the British Government, and, separated as it is from Kattywar, remained in comparative ignorance of the strenuous attempt to suppress Infanticide that had here been made; but I can offer none for Shahpoor, the Chief of which, by his breach of faith and criminal negligence, has justly laid himself open to the displeasure of a paternal Government.

7. Jhareja Kullajee of Shahpoor is about thirty years of age, and by no means deficient in intellect; he must have been fully sensible that Government would hold the Jharejas to their engagements, since he had already been called to account on this matter in the case of his brother, Jhareja Bhawajee, reported to Government 12th June 1836, and replied to 9th August following, to wit, that though the crime of Infanticide had not been judicially proved, yet that the strongest cause for suspicion existed, and the Chief himself was ordered to be fined Rs. 50 for neglecting to insert the birth and death of his niece in the census, as also to renew his engagement on the subject, whilst his brother was directed to furnish fresh security. This case is referred to in the 4th paragraph of Mr. Erskine's report, dated 30th June 1837.* No

* Vide page 495 of this Selection.

new security appears to have been taken from the Chief, which may partly account for the continuance of the criminal neglect, proved by the present census to exist. The revenues that he derives annually from his Talooka, which now consists of four villages, of which one belongs to his Bhyad, are estimated at Rs. 2,000, subject to a yearly tribute of Rs. 501 to the British Government; and Rs. 157½ to the Nuwab of Joonaghur (Zortulubee), leaving him a clear rental of about Rs. 1,400. I beg, therefore, to recommend, that a fine of Rs. 1,000 be imposed upon him, with a warning that, unless future returns give a result more favourable to humanity, he should be deprived of all control over his Talooka, and that he be required to furnish unexceptionable security against continuance of the crime; and, in default of such payment and security, after the lapse of two months, that he be placed in confinement until these terms are complied with.

8. Regarding Adhoee, a more lenient course may be pursued, but the Morvee Chief might be warned of the danger he was incurring by thus permitting his Bhyad, the other side of the water, to break at once the laws of nature and humanity, and the engagements he has entered into on behalf of all subject to his authority.

9. It is a much more pleasing task to revert to the state of all the other Jhareja Talookas of Kattywar; and it must be highly gratifying to those benevolent men who have laboured for the suppression of Infanticide in this province, to see the progressive return to the order of nature, in the relative proportion of sexes, that must be attributed to their labour alone. The total male population is shown to be 5,760; female 1,370; the proportion, therefore, of all ages is a fraction more than four to one, but the number of both sexes under 20 years of age, is, males 2,923; females 1,299; showing a proportion of two and a quarter to one, which favourable diminution chiefly arises from the preservation of female life during the last few years, which gives the general result as follows:—

Proportion of males to females,	under	10	years	....	1¾	to	1
Ditto	ditto	9	„	....	1¾	to	1
Ditto	ditto	8	„	....	1¾	to	1
Ditto	ditto	7	„	....	1½	to	1
Ditto	ditto	6	„	....	1¼	to	1
Ditto	ditto	5	„	....	1	to	1
Ditto	ditto	4	„	....	1	to	1
Ditto	ditto	3	„	....	1	to	1
Ditto	ditto	2	„	....	1	to	1
Ditto	ditto	1	year	....	1	to	1¼

The correctness of these returns is further tested by the proportion of deaths occurring in 1840, which is shown as three to one.

10. The total number of cases that have come under inquiry since the transmission of Mr. Erskine's report, 30th June 1837, is seven, of which one only was

proved, namely that of Wukutsing, of Nowagaum, a village under Mallia, connected with which the former censor, Goolam Mahomed, lost his place for accepting a bribe, as before stated. Further particulars of these cases will be found in the Appendix F. The murder of Wukutsing's infant, it will be perceived, occurred before the publication of the Government proclamation, when you were Political Agent of this province in 1835, and cannot, therefore, be taken as any breach thereof, however much it may be of the laws of humanity; and, yet, Wukutsing had reared three daughters, and his accuser, Suttajee, the Mallia Chief, out of four had not preserved one.

11. The result of these inquiries, four of which left the crime doubtful, whilst two were merely malicious advantages taken of natural circumstances, shows what is pretty evident in itself, the great difficulty that exists in getting at the truth in matters that can only be thoroughly investigated at the expense of the most cherished feelings of the people, and as far as my experience goes, are only brought to light through motives of revenge and hatred, that are as likely to originate false as true accusations; mercenary motives may sometimes have led to discovery, but abhorrence of the crime never can.

12. The census (Appendix D) of the Jetwa population, now for the first time given, has been furnished after some demur by the Rana's Government, and has not yet been further tested. It approaches merely to the proportions shown for the Jhareja population; but, if anything gives a less favourable result, I beg to refer to this Appendix for further particulars. It was first brought to notice by Colonel Walker that this tribe was equally addicted to the crime as the Jharejas themselves; and it is curious to remark the coincidence between the proportions of sexes preserved in both tribes, though the vigilance of Government, being bent on the Jharejas alone, has acted indirectly, and therefore with less force, on the Jetwas. For the future, it is to be hoped the two castes will move *pari passu* together in the cause of nature and humanity; and I purpose taking the earliest opportunity of testing the census now given, through the instrumentality of the censor.

13. The crime of Infanticide is, I fear, by no means confined to either the Jhareja or Jetwa population; I have heard assertions of its being extensively practised in Jetwar, and amongst the Mahomedan tribe of Shetas; but with the all but impossibility that exists of carrying through the common duties of the Agency, I have been unable to spare sufficient time for inquiry into the subject. The full extent to which Infanticide is practised in the peninsula will be known only when Government is able to spare the services of an officer for this especial inquiry. I have the honour to annex (Appendix G) translates of agreements entered into by the Manka and Korunga tribes of Wagur, who are accused of this crime, which I owe to the Government Karkoon, Ashwurdass, stationed at Adhoee, and through whom the Jhareja census of that district has been obtained. These tribes are stated to be neither Mahomedans nor Hindoos, but a mixture of the two, approaching in caste to the Waghers of Okhamundul; writings have also been taken from the Adhoee

Jharejas, who had not before brought themselves under similar engagements, translations of which are given in Appendix H.

14. The imperfection of our instruments must ever throw some degree of doubt on returns of population, that can be obtained only through their labour; but a further cause of hesitation in receiving the census, as entirely to be depended on, exists in the difficulty that has been found in getting the Jharejas of respectable rank to show their females to a male censor. This repugnance was yielded to, in consequence of the Jam's earnest remonstrances; and, as sanctioned by Government letter, 9th October 1838, Mr. Gonsalves was accompanied by his wife throughout his tour in the Nuggur States; the like treatment has been claimed by others, and a considerable portion of the females entered in the returns from which my tables are framed have no other guarantee for their existence than the word of their male relations; their prejudices in this matter are so deep-rooted, and supported by public feeling and sympathies, that I conceive we should err in attempting to force them. Besides, it will never do to treat the Jharejas of one Talooka better than those of another; I therefore beg respectfully to recommend the extension of the principle, already sanctioned for the Nuggur Rajpoots, to the rest of the community. The wife or other nearest female relative of the censor might be granted a sum equivalent to half of what he draws, during the time actually employed in taking the census; every endeavour by persuasion should be made to overcome the prejudices of the inspected; but, where decided repugnance may be evinced, it should be the duty of the censor to acquaint himself with all particulars through his wife, he being held equally responsible for the correctness of the statement, as if taken by himself. I consider this addition necessary for the proper carrying out of the plan for suppression of Infanticide, so ably matured by yourself when Political Agent. Bribes may sometimes lead astray, but the husband cannot well help knowing the real fact of the case, and he will have a double motive for not suppressing them. At present, facility is, to a certain extent, offered for fictitious report, to screen from guilt.

15. I would now beg to point out wherein I differ from previous writers on the subject of Infanticide. The state of public opinion in this country has been supposed more strongly set against the crime than I believe to be the case. Complimentary letters or remarks, in reply to strongly expressed opinions by persons in power, are no criterion of real feelings, which must be judged of by acts. I can trace eye-service to Government, but no real service to humanity, in the professions of such of the community as pretend to take any interest in the matter. Of all the population, the most tender of life are the Srawuks or Jains, the monied classes, who possess great influence throughout the peninsula; they have in several places forced the Rajpoot and other Chiefs to enter into agreements not to permit the slaughter of sheep, &c., but, though child-murder within the same district was notorious, as far as my knowledge extends, they have not so much as attempted to stipulate for the preservation

of human beings. Again, all the Rajpoots, who rear their daughters, feel a direct interest in the continuance of the crime by others; they might at once prevent it, by stipulating before marriage that their daughters' children should be preserved, yet though pressed to take this step, I am not aware (my remarks are limited to this province) of an instance in which it has been done. If, therefore, as has been stated, the community in general consider the crime as one of the deepest dye, they would appear to make very little use of their opinions. The fact I fear to be that the population is in a state of semi-barbarism, with whom philanthropy, apart from superstitious motive, is an unknown principle; they are, of course, the creatures of circumstances; and I say this simply to denote that there is no public feeling to assist the penal machinery established by us for the suppression of the particular crime under review.

16. The philanthropists of Great Britain who have written on this subject, even including the venerable Colonel Walker himself, who addressed the Honorable Court with some severe strictures on the apathy of Indian functionaries as regards the crime, seem to me to have been carried away by their zeal in a noble cause, to overlook the circumstances in which we are placed in this country, and to forget what was due to their exiled countrymen. A handful of Englishmen, scattered over a territory as large as Europe, can move but very slowly beyond the tide of public opinion. We experience the same difficulty in steering the course desiderated by a more enlightened and distant nation, as the aeronaut has to encounter in directing his vessel,—the want of an opposing force to the current we move in. In this particular province, nearly the size of Ceylon, and with a population of seventeen lakhs, the Political Agent can only devote great attention to the suppression of Infanticide by sacrificing some other equally important duty; and it is surprising that a person of Colonel Walker's experience and sagacity should not, in his recriminatory letters on this subject to the Honorable the Court of Directors, written after his return to England, have made sufficient allowance for the fact, that a man cannot go beyond the limits God has been pleased to assign to mortal strength and intellect. The lapse of time that had occurred between these letters and Colonel Walker's departure from India, as also the altered nature of our position in this peninsula, with an earnest zeal for one particular object, somewhat shutting others out of view, may be viewed in justification of the philanthropist's remarks.

17. The general result of the measures hitherto pursued, supposing the returns to be correct, are doubtless most satisfactory as far as regards the end for which they were established, namely, the saving of life; but they are not free from evil in other respects, to diminish which is decidedly politic, if the object could be attained by milder means. The distress caused to families by the feeling that whenever accidental death may have occurred they are laid open to be the victims of any one who owes them a grudge, and the entire tearing down of the Rajpoot curtain which inquiry inflicts, give rise to heart-burnings and animosities, even when the result is a conviction of the innocence of the accused,

and is particularly to be lamented; for it is sometimes impossible to arrive at a satisfactory decision without such process. The whole system in force is, moreover, one of perpetual and harsh inquisition into the domestic affairs of a proud tribe, carrying alarm into every family. If a wife be pregnant, if a child be born, if a daughter be sick, a messenger must be despatched to give notice to some superior power, who, if feud exists—and where does it not amongst a people like this?—may make each occasion a handle for oppression or annoyance. If an infant, perchance, die, the family is kept in a state of apprehension for an indefinite time, as they can never be certain when an enemy may, or may not, prefer an accusation against them; and it is needless for me to mention, that in a state of society like this, subornation of evidence is a matter of daily occurrence.

18. Neither can the system be relied on, except during pressure of a vigilant supervision, that is becoming more and more difficult from the increase of the business of the Agency. If the heart remain unchanged, there must be danger of relapse when that pressure becomes relaxed; for we have no warrant for supposing the voice of nature to be alone sufficient to prevent falling back into a custom that was not sufficient to prevent its adoption; but I cannot bring myself to regard the present anti-infanticide measures as other than temporary, to be removed on the entrance of the Jharejas into the order of nature. I deduce from these reflections the corollary that, first, there is some risk of the coercive machinery breaking down, from want of power to guide it; but, supposing the vigilance of the Government agents to continue, until the end be attained of the coercive process, there is, secondly, danger of relapse on its withdrawal; to keep it working after the end had been gained, would be as unjust as perpetual suspension of the Habeas Corpus Act after the riots for which it might have been suspended had passed away; and, thirdly, that the saving of a number of human beings, leaving them to be brought up in ignorance and vice, the animal part saved, the moral powers totally neglected, is a questionable boon to the parties themselves, whatever it may be as to its humanising effects on society in general.

19. It is evident, from the above observations, that I feel strongly impressed with the necessity of a line of policy that shall strike at the heart, and consequently at the root of the disease, and afford a permanent remedy; and I beg, therefore, to urge the propriety of attempting it without further delay. It is true, that no immediate result can be expected from education; but the slow growth of its blessings is an argument for no time being lost in the attempt to impart them. We may save life by the census, but how can we protect it from misery and neglect afterwards? Whilst approving, therefore, of the present coercive system, I conceive that it should be looked on merely as a temporary expedient, and that it ought to be accompanied by healing and general measures, namely, an attempt to create a higher tone of moral feeling throughout the community generally.

20. The Infanticide Fund this day shows a balance of Rs. 1,16,786 in

hand; and I conceive that a large portion of this sum cannot be more judiciously expended than in the cause of education. It appears to me that to devote for the use of one small section of the community the taxes levied on the whole is erroneous in principle, more especially when we consider that it is the attainment of a public opinion hostile to Infanticide that must form the surest guarantee against its recurrence at some future period, and which, if it now existed, would obviate the necessity of rigour. I would further observe that the money now spent, though good, in showing the favour of the British Government towards the party preserving life, has the evil effect of feeding the pride that was the cause of its destruction. It was once observed to me by a shrewd Jhalla, that the marriage expenses of his daughters were just as heavy on him as on the Jhareja, and that, had his forefathers been murderers, he might also enjoy the aid of Government; an observation which, though rarely made amongst an ignorant community, proves that the grant of marriage gifts to one particular class must be considered merely suited to a savage state, calling for change whenever the people should advance a few steps towards civilisation; and it ought, doubtless, to be the duty of an enlightened Government to hasten this change. Whilst on this subject, I beg to annex a table of the gifts thus bestowed since the date of Mr. Erskine's report (Appendix L).

21. This letter has brought to light the existence of several tribes by whom Infanticide is supposed to be practised; and how know we, among the myriads of the peninsula, how many secret crimes of the deepest die are perpetrated? It is evident that a state of society, where a race of wholesale murderers are looked upon with as much respect as others, must be vicious at the core. Such being the case, it occurs to me as fitting and proper that general should be superadded to partial measures; that the amelioration of the whole state of society be attempted; and that our spare funds, raised from the community generally, shall no longer be exclusively devoted to the use of a particular class. With this view, I would give every encouragement to the cause of education, and to every means that may enlighten the intellect and improve the heart. Accordingly, I beg to recommend as follows:—

1*st.*—That a sum of Rs. 4,000 be set apart from the Infanticide Fund for the erection of a school-house. On this subject, I will here observe, that I have received four replies only to the circular letters addressed by me to all the principal men in the country, as brought to the notice of Government in my letter No. 183, of the 21st June last, and approved of in Mr. Chief Secretary Reid's reply No. 2096, of the 27th of the following month. One only of these gave any definite answer: this was a letter from Runmulsingjee, the Koour of Drangdra, written by himself in Hindoostanee, informing me that he highly approved of the proposed measure, and would subscribe Rs. 20 a year towards its execution. Had the sum been somewhat larger I should have solicited the favour of Government towards a Chief who had shown himself so superior to his countrymen.

2*nd.*—That a sum of, at least, Rs. 300 a month should be set apart for the

salaries of schoolmasters and current expenses of the establishment; details are for future consideration, when the general principle be admitted.

3rd.—That Rs. 1,000 a year be devoted to the encouragement of annual essays in the vernacular language on the subject of Infanticide, part as prizes, and the rest for expenses of printing numerous copies of the best essay, for distribution throughout the community. This measure would enlist the feelings of the rising generation against the crime; the scholars of the Rajkot College might catch the spirit of emulation; and it is not unreasonable to hope that, before many years, a popular feeling would be created adverse to Infanticide, that might enable Government to dispense with, at least, the harsh portions of the present coercive system, as the scaffolding is removed on completion of the building. In speaking, as I do, of the severity of the present system, I beg again to disclaim the slightest intention to disparage it; on the contrary, I conceive that humanity owes a deep debt of gratitude to the exertions of those gentlemen who have planned and matured the system. It has acted, and still acts, as a tempest that purifies the atmosphere; but which, nevertheless, no one wishes to see of long continuance. The atrocious nature of the crime, and the impossibility of eradicating it by any ordinary process has sufficiently, and, by the result, most satisfactorily proved the necessity of the rigorous measures that have been established. My views are simply that other measures should be superadded, that might the more speedily enable us to dispense with what is now a necessary evil; and that the restrictions on the use of the Infanticide Fund should be abolished.

22. The only objection that the above appropriation of the Mohsullee and Fine Funds, as far as I am aware, is susceptible of, is the engagement entered into with His Highness the Gackwar on the subject; but I cannot conceive, after that Prince had once consented to surrender the funds, that it would signify to him whether they were bestowed in communicating knowledge, or in permitting the Jharejas and their friends to enjoy greater pomp at their festivals; on the contrary, His Highness might naturally be supposed willing to agree to anything that would so cheaply add to his fame, and no great difficulty could, I should think, occur in overcoming any scruples that might be found to exist; at any rate, the British Government is master of its own funds, and these could be applied to mental and moral purposes, whilst those under the gift of His Highness could be spent, as at present, in providing for the body.

I have the honour to be, &c.
(Signed) G. L. JACOB,
Acting Political Agent.

Kattywar Political Agent's Office, Rajkot, 23rd October 1841.

APPENDIX A. TO THE

Abstract Census of the Jhareja Popula

No.	Talookas.	Of all Ages. Total of Males.	Total of Females.	Excess of Males.	Excess of Females.	Total of Males.
1	Nowanuggur	3,307	816	2,491	..	1,610
2	Morvee	481	114	367	..	256
3	Dhurol Surupdur	387	112	275	..	221
4	Rajkot	47	16	31	..	23
5	Gondul Dhorajee	394	87	307	..	200
6	Kotra Sangance	64	11	53	..	33
7	Veerpur Khureree	87	14	73	..	51
8	Drappa	166	28	138	..	85
9	Mallia	47	15	32	..	29
10	Jallia Dewanee	45	12	33	..	19
11	Kheerusra	70	17	53	..	40
12	Lodhecka	35	4	31	..	19
13	Gowreedur	17	4	13	..	9
14	Shahpoor	22	..	22	..	13
15	Rajpura	50	7	43	..	29
16	Mengnee	22	9	13	..	12
17	Bhadwa	8	3	5	..	4
18	Satodur Waorec	82	23	59	..	52
19	Mooleeladerce	131	20	111	..	61
20	Gutka	22	4	18	..	11
21	Kotharia	5	3	2	..	3
22	Pal	12	3	9	..	9
23	Seesang Chandlee	64	16	48	..	21
24	Kotra Nayajee	44	11	53	..	27
25	Veerwa	2	..	2	..	2
26	Muwa	5	1	4	..	..
27	Kankseealee	9	2	7	..	6
28	Wudalee	8	2	6	..	5
29	Wankaner (Jhala Talooka)	12	9	3	..	6
30	Adhoee Purguna under Morvee	115	7	108	..	67
	Total	5,760	1,370	4,390	..	2,923

FOREGOING REPORT.

tion of Kattywar, for the Year 1840.

Rajkot, 23rd October 1841.

Under 20.									
Total of Females.	Excess of Males.	Excess of Females.	Total of Males deceased in 1840.	Total of Females deceased in 1840.	No. of Jharejas having 1 daughter alive.	No. of ditto having 2 daughters alive.	No. of ditto having 3 daughters alive.	No. of ditto having 4 daughters alive.	No. of ditto having 5 daughters alive.
703	907	..	Not received.		434	133	29	6	1
105	151	..	9	2	70	14	5	..	..
99	122	..	53	8	63	17	5	..	..
12	11	..	4	2	11	1	1	..	..
78	122	..	22	7	54	12	3	..	..
11	22	..	3	4	9	1	..	..	..
14	37	..	..	3	10	2	..	..	..
28	57	..	11	4	24	2	..	..	..
14	15	..	1	1	11	2	..	..	..
12	7	..	7	2	8	2	..	..	..
17	23	..	Not received.		13	2	..	..	..
4	15	..	..	..	2	1	..	..	..
3	6	..	1	1	4	..	..	..	..
..	13	..	..	..	..	..	..	..	..
7	22	..	2	3	5	1	..	..	..
8	4	..	1	..	7	1	..	..	..
3	1	..	1	2	3	..	..	..	..
20	32	..	11	..	13	5	..	..	..
18	43	..	3	..	16	2	..	..	..
4	7	..	2	1	2	1	..	..	..
3	..	..	..	..	1	1	..	..	..
2	7	..	..	..	3	..	..	..	..
14	7	..	6	..	8	4	..	..	..
10	17	..	6	4	11	..	..	..	..
..	2	..	..	..	..	..	..	..	..
1	..	1	..	1	1	..	..	..	..
1	5	..	..	..	..	1	..	..	..
2	3	..	..	..	2	..	..	..	..
9	..	3	2	1	3	3	..	..	..
7	60	..	2	1	3	2	..	..	..
1,209	1,718	4	147	47	791	210	43	6	1

APPENDIX B. TO THE

Comparative Table of the Jhareja Population of Kattywar at the Epochs September 1834, *Mr. Erskine's dated* 30*th June* 1837, *and Captain Jacob's in* 1838, *not previously prepared.*

No.	Talookas.	Males.					Married and	
		Under Age of 20.			Of all Ages.			
		In 1833-34	In 1836-37	In 1840-41	In 1836-37	In 1840-41	In 1833-34	In 1836-37
1	Nowanuggur	613	A. D. 1838 1,499	1,610	A. D. 1838 3,005	3,307	86	A. D. 1838 214
2	Morvee..........	61	279	256	543	481	3	11
3	Dhurol Surupdur..	208	208	321	383	387	11	15
4	Rajkot..........	15	22	23	39	47	2	4
5	Gondul Dhorajee..	86	325	200	731	394	18	18
6	Kotra Sanganee ..	3	14	33	39	64	..	..
7	Veerpur Kureree..	52	59	51	101	87	2	3
8	Drappa..........	67	95	85	184	166	1	2
9	Mallia	16	32	29	56	47	..	3
10	Jallia Dewanee....	28	26	19	50	45	5	3
11	Kheerusra	12	33	40	66	70	3	2
12	Lodheeka........	9	16	19	36	35	..	..
13	Gowreedur	5	9	9	13	17	..	..
14	Shahpoor........	3	12	13	18	22	..	..
15	Rajpura	30	38	29	59	50	..	..
16	Mengnee	6	13	12	30	22	..	..
17	Bhadwa	18	6	4	11	8	..	..
18	Satodur Waoree ..	38	79	52	136	82	6	8
19	Mooleeladeree	63	38	61	77	131	..	..
20	Gutka	4	5	11	16	22	..	..
21	Kotharia	3	4	3	6	5	..	..
22	Pal	5	8	9	13	12	..	..
23	Seesang Chandlee..	37	51	21	100	64	3	5
24	Kotra Nayajee....	24	31	27	54	44	..	..
25	Veerwa..........	2	2	2	4	2	..	..
26	Muwa	2	3	..	8	5	..	..
27	Kankseealee......	4	5	6	9	9	..	..
28	Wudalee	8	9	5	17	8	..	..
29	Wankaneer	Not shown.	Not shown.	6	Not shown.	12	Not shown.	Not shown.
30	Adhoee Purguna under Morvee....	Ditto	Ditto	67	Ditto	115	Ditto	Ditto
	Total....	1,422	2,921	2,923	5,804	5,760	140	288

FOREGOING REPORT.

stated underneath, forming the basis of Mr. Willoughby's Report dated 24th
dated 23rd October 1841, *No.* 334, *including the Nowanuggur Census taken*

Rajkot, 23*rd October* 1841.

FEMALES.

Widows.	Betrothed.			Unbetrothed.			Total.		
In 1840-41	In 1833-34	In 1836-37	In 1840-41	In 1833-34	In 1836-37	In 1840-41	In 1833-34	In 1836-37	In 1840-41
265	77	A. D. 1838 115	120	178	A. D. 1838 438	431	341	A. D. 1838 767	816
20	3	18	11	1	27	83	7	56	114
35	..	30	19	73	45	58	84	90	112
5	..	..	1	1	3	10	3	7	16
25	6	20	8	20	62	54	44	100	87
..	..	..	..	1	5	11	1	5	11
2	4	4	3	4	10	9	10	17	14
2	..	1	4	9	7	22	10	20	28
4	2	4	2	2	9	9	4	16	15
3	1	..	1	5	6	8	11	9	12
7	2	3	1	11	12	9	16	17	17
1	..	..	..	2	2	3	2	2	4
2	..	1	..	..	..	2	..	1	4
..	..	..	..	..	..	..	..	..	..
..	..	..	..	2	3	7	2	3	7
1	1	1	..	5	6	8	6	7	9
..	1	..	1	1	2	2	2	2	3
7	5	3	4	13	15	12	24	26	23
2	1	1	4	13	12	14	14	13	20
..	..	..	..	1	2	4	1	2	4
..	..	..	..	1	1	3	1	1	3
..	..	..	1	1	2	2	1	2	3
2	..	1	..	10	10	14	13	16	16
1	1	1	1	1	4	9	2	5	11
..	..	..	..	..	..	..	..	..	..
..	..	..	1	1	1	..	1	1	1
1	1	1	..	1	1	1	2	2	2
..	..	1	1	1	..	1	1	1	2
2	Not shown.	Not shown.	3	Not shown.	Not shown.	4	Not shown.	Not shown.	9
1	Ditto	Ditto	..	Ditto	Ditto	6	Ditto	Ditto	7
388	105	205	186	358	695	796	603	1,188	1,370

APPENDIX C. TO THE

Table of Proportions of the

No.	Talookas.	Proportion of Males to Females in the Census of 1836-37 (and 1838 for Nowanuggur only).	Proportions of			
			Of all Ages.	Under Age of 20.	Under Age of 10.	Under Age of 9.
1	Nowanuggur	4¾ to 1	4 to 1	2¼ to 1	2 to 1	1⅘ to 1
2	Morvee	9½ to 1	4 to 1	2¼ to 1	1⅜ to 1	1 3/7 to 1
3	Dhurol Surupdur	4 to 1	3½ to 1	2 to 1	2 1/7 to 1	2 to 1
4	Rajkot	5½ to 1	2¾ to 1	1¾ to 1	1¾ to 1	1 1/10 to 1
5	Gondul Dorajee	7¼ to 1	4½ to 1	2½ to 1	1⅓ to 1	1¾ to 1
6	Kotra Sanganee	7½ to 1	5¾ to 1	3 to 1	1¾ to 1	1½ to 1
7	Veerpur Khurcree	5¾ to 1	6 to 1	3½ to 1	2⅓ to 1	2⅕ to 1
8	Drappa	9 to 1	5¾ to 1	3 to 1	2 to 1	2⅙ to 1
9	Mallia	3½ to 1	3 to 1	2 to 1	1. to 1	1 to 1⅓
10	Jallia Dewanee	5½ to 1	3¾ to 1	1½ to 1	1⅛ to 1	1 to 1⅙
11	Kheerusra	3¾ to 1	4 to 1	2¼ to 1	2½ to 1	2 2/9 to 1
*12	Lodheeka	18 to 1	8¾ to 1	4¾ to 1	4⅔ to 1	3⅓ to 1
13	Gowreedur	[illegible] to 1	4¼ to 1	3 to 1	2 to 1	2 to 1
14	Shahpoor	18 to 0	22 to 0	13 to 0	9 to 0	8 to 0
15	Rajpura	19½ to 1	7 to 1	4 1/7 to 1	2 4/7 to 1	3 to 1
16	Mengnee	4¼ to 1	2¼ to 1	4½ to 1	1½ to 1	1⅜ to 1
17	Bhadwa	5½ to 1	2½ to 1	4¼ to 1	1 to 1	1 to 1
18	Satodur Waoree	5 to 1	3 to 1	2½ to 1	1 1/11 to 1	1⅓ to 1
19	Mooleeladeree	5¾ to 1	6½ to 1	3¼ to 1	1⅘ to 1	3⅔ to 1
20	Gutka	8 to 1	5½ to 1	2¾ to 1	3 to 1	3 to 1
21	Kotharia	6 to 1	1½ to 1	1 to 1	1 to 1½	1 to 3
22	Pal	6½ to 1	4 to 1	4½ to 1	2 to 1	1½ to 1
23	Seesang Chandlee	6¼ to 1	4 to 1	1½ to 1	1 to 1 6/7	1 to 1⅗
24	Kotra Nayajee	10¾ to 1	4 to 1	2½ to 1	1⅓ to 1	1 1/10 to 1
25	Veerwa	4 to 0	2 to 0	2 to 0	..	..
26	Muwa	8 to 1	5 to 1	0 to 1	..	..
27	Kankseealee	4½ to 1	4½ to 1	6 to 1	1 to 1	1 to 1⅓
28	Wudalee	17 to 1	4 to 1	2½ to 1	0 to 1	0 to 1
29	Wankaneer	Not shown.	1¼ to 1	1 to 1½	1 to 2⅓	1 to 3½
30	Adhoee Purguna under Morvee	Ditto.	16 5/7 to 1	9 4/7 to 1	8 to 1	7⅗ to 1
	Total..	4¾ to 1	4 1/20 to 1	2¼ to 1	1⅘ to 1	1⅘ to 1

FOREGOING REPORT.

Jhareja Sexes in Kattywar.

Rajkot, 23rd October 1841.

the Sexes at different Ages, taken from the Census of 1840-41.

Under Age of 8.	Under Age of 7.	Under Age of 6.	Under Age of 5.	Under Age of 4.	Under Age of 3.	Under Age of 2.	Under Age of 1.	Proportion of Males to Females of those deceased in 1840.
$1\frac{3}{4}$ to 1	$1\frac{3}{4}$ to 1	$1\frac{3}{5}$ to 1	$1\frac{1}{2}$ to 1	$1\frac{1}{6}$ to 1	$1\frac{1}{9}$ to 1	1 to 1	1 to $1\frac{1}{3}$	Not received.
$1\frac{2}{7}$ to 1	$1\frac{1}{6}$ to 1	$1\frac{1}{10}$ to 1	1 to $1\frac{1}{13}$	1 to $1\frac{1}{4}$	1 to $1\frac{1}{8}$	1 to $1\frac{1}{7}$	1 to $1\frac{1}{8}$	$4\frac{1}{2}$ to 1
2 to 1	$1\frac{6}{7}$ to 1	$1\frac{1}{2}$ to 1	$1\frac{1}{3}$ to 1	$1\frac{1}{3}$ to 1	$1\frac{1}{4}$ to 1	1 to 1	2 to 1	$6\frac{1}{3}$ to 1
$1\frac{5}{8}$ to 1	$1\frac{1}{5}$ to 1	$1\frac{1}{7}$ to 1	1 to $1\frac{1}{7}$	1 to $2\frac{1}{3}$	1 to 3	1 to 5	0 to 3	2 to 1
$1\frac{3}{4}$ to 1	$1\frac{1}{7}$ to 1	$1\frac{1}{10}$ to 1	$1\frac{1}{5}$ to 1	1 to $1\frac{1}{4}$	1 to $1\frac{1}{3}$	1 to $1\frac{1}{3}$	1 to $1\frac{1}{2}$	$3\frac{1}{7}$ to 1
$1\frac{1}{2}$ to 1	$1\frac{5}{7}$ to 1	$1\frac{2}{3}$ to 1	$1\frac{3}{4}$ to 1	3 to 1	4 to 1	3 to 1	1 to 1	1 to $1\frac{1}{4}$
$2\frac{1}{10}$ to 1	$2\frac{2}{3}$ to 1	2 to 1	$1\frac{1}{5}$ to 1	$2\frac{1}{3}$ to 1	2 to 1	$1\frac{1}{2}$ to 1	1 to 1	0 to 3
$1\frac{5}{6}$ to 1	$1\frac{3}{4}$ to 1	$1\frac{1}{3}$ to 1	$1\frac{1}{5}$ to 1	$1\frac{1}{3}$ to 1	$1\frac{1}{7}$ to 1	1 to $1\frac{1}{3}$	1 to 6	$2\frac{2}{7}$ to 1
1 to $1\frac{1}{3}$	1 to $1\frac{3}{8}$	1 to 2	1 to $1\frac{2}{3}$	1 to 4	1 to 1	1 to 1	0 to 1	1 to 1
1 to 1	1 to $1\frac{1}{5}$	1 to $1\frac{1}{6}$	1 to 2	1 to 3	1 to 3	1 to 5	1 to 5	$3\frac{1}{3}$ to 1
$2\frac{2}{9}$ to 1	$1\frac{8}{9}$ to 1	$1\frac{1}{3}$ to 1	1 to $1\frac{1}{7}$	1 to $1\frac{1}{6}$	1 to 1	1 to $1\frac{1}{3}$	2 to 1	Not received.
3 to 1	$2\frac{2}{3}$ to 1	$2\frac{1}{4}$ to 1	2 to 1	2 to 1	$1\frac{1}{3}$ to 1	2 to 1	1 to 1	. . .
$1\frac{1}{2}$ to 1	$1\frac{1}{2}$ to 1	$1\frac{1}{2}$ to 1	1 to 1	1 to 1	[illegible] to 2	1 to 2	0 to 2	1 .o 1
8 to 0	8 to 0	4 to 0	1 to 0	4 to 0	4 to 0	4 to 0	..	..
$3\frac{1}{5}$ to 1	$2\frac{2}{5}$ to 1	2 to 1	$1\frac{3}{4}$ to 1	1 to 1	1 to 1	1 to 1	2 to 0	1 to $1\frac{1}{4}$
$1\frac{3}{8}$ to 1	$1\frac{3}{4}$ to 1	$1\frac{1}{2}$ to 1	$1\frac{1}{4}$ to 1	$1\frac{2}{3}$ to 1	$1\frac{1}{2}$ to 1	2 to 1	2 to 1	1 to 0
1 to 2	1 to 2	0 to 2	0 to 2	0 to 2	..	..	..	1 to 2
$1\frac{1}{3}$ to 1	$1\frac{1}{5}$ to 1	1 to $1\frac{1}{3}$	1 to $2\frac{1}{4}$	1 to 4	1 to $2\frac{1}{2}$	1 to 2	0 to 2	11 to 0
$3\frac{1}{9}$ to 1	$2\frac{1}{2}$ to 1	2 to 1	$1\frac{5}{8}$ to 1	$1\frac{1}{2}$ to 1	$1\frac{3}{4}$ to 1	2 to 1	2 to 1	3 to 0
4 to 1	4 to 1	4 to 1	$3\frac{1}{2}$ to 1	$2\frac{1}{2}$ to 1	2 to 1	2 to 0	1 to 0	2 to 1
1 to 3	1 to 3	1 to 3	1 to 2	0 to 2	0 to 2	0 to 1	..	....
1 to 1	1 to 1	1 to 1	1 to 1	1 to 2	1 to 1	0 to 1	0 to 1	....
1 to $1\frac{1}{2}$	1 to $2\frac{2}{3}$	1 to $2\frac{4}{7}$	1 to $2\frac{2}{3}$	1 to 5	1 to 4	1 to 3	0 to 3	6 to 0
$1\frac{1}{5}$ to 1	1 to $1\frac{1}{3}$	1 to $1\frac{4}{5}$	1 to 3	1 to 9	1 to 6	1 to 1	1 to 1	$1\frac{1}{4}$ to 1
..	..	..	..	..	..	..	..	....
..	..	..	..	..	..	..	..	0 to 1
1 to 3	1 to 3	1 to 3	1 to 2	0 to 2	0 to 2	0 to 1	..	....
0 to 1	0 to 1	0 to 1	0 to 1	0 to 1	0 to 1	0 to 1	0 to 1	....
1 to $3\frac{1}{2}$	1 to $2\frac{1}{2}$	1 to $2\frac{1}{2}$	1 to 2	0 to 3	0 to 2	0 to 1	..	2 to 1
$6\frac{2}{3}$ to 1	$5\frac{2}{5}$ to 1	5 to 1	$5\frac{3}{4}$ to 1	5 to 1	$3\frac{3}{4}$ to 1	9 to 0	6 to 0	2 to 1
$1\frac{1}{2}$ to 1	$1\frac{1}{3}$ to 1	$1\frac{1}{4}$ to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to $1\frac{1}{4}$	3 to 1

APPENDIX D. TO THE FOREGOING REPORT.

Abstract of the Jetwa Population of Kattywar for the Year 1840.

Rajkot, 23rd October 1841.

No.	Talookas.	Of all Ages.				Under 20.				Total of Males deceased in 1840.	Do. of Females deceased in 1840.	No. of Jetwas having 1 Daughter alive.	Do. do. having 2 Daughters alive.	Do. do. having 3 Daughters alive.	Do. do. having 4 Daughters alive.	Do. do. having 5 Daughters alive.
		Total of Males.	Total of Females.	Excess of Males.	Excess of Females.	Total of Males.	Total of Females.	Excess of Males.	Excess of Females.							
1	Poorbunder	77	17	60	..	35	15	20	..	2	..	11	3	..	..	..

APPENDIX E.

Abstract of the whole Jhareja Population of Kattywar for the Year 1840.

Rajkot, 23rd October 1841.

	82	80	74	73	72	71	70	69	68	67	66	65	64	63	62	61	60	58	57	56	55	54	53
Males	2	2	1	1	12	1	9	1	1	11	3	21	2	5	57	2	67	11	18	3	30	5	5
Females: Married																							
Females: Widows																							
Females: Betrothed																							
Females: Unbetrothed																							
Total																							
Deaths in 1840 not included above: Males		1					9					1			1		9		1		5		
Deaths in 1840 not included above: Females																							

	52	51	50	49	48	47	46	45	44	43	42	41	40	39	38	37	36	35	34	33	32	31	30	29	28	27	26	25	24	23	22	21
Males	141	8	91	7	21	68	13	96	26	19	227	3	162	10	54	156	38	114	72	43	226	18	173	18	79	135	32	110	71	110	137	99
Females: Married													6			1		1	2		13	2	10		7	13	4	6	13	4	52	6
Females: Widows							1						2	2	1	1	1				4		3		1	1		1				
Females: Betrothed																																1
Females: Unbetrothed																															1	1
Total							1						8	2	1	2	1	1	2		17	2	13		8	14	4	7	13	4	53	8
Deaths in 1840 not included above: Males		1	8	1	5			4	1		2		10				1	1	1	3	5		2		1			2	1	1	1	1
Deaths in 1840 not included above: Females																																

	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	[illegible]
Males	132	51	96	135	125	124	158	103	236	113	232	150	225	201	176	165	143	141	122	96	[illegible]
Females: Married	3	14	31	33	32	34	16	11	11	2	2	2									[illegible]
Females: Widows	4		4	3					1												
Females: Betrothed	2		4		7	10	17	13	26	13	30	14	20	[illegible]	10	3	1	1	1		
Females: Unbetrothed	1	1	3	1	4	7	11	7	17	13	41	38	45	45	46	67	115	110	94	128	[illegible]
Total	37	15	42	37	37	51	44	31	55	28	73	54	65	[illegible]	56	70	116	111	95	128	[illegible]
Deaths in 1840 not included above: Males			2			2							4		7	6	3	13	9	23	
Deaths in 1840 not included above: Females				1					1		1				2	1	3	7	14	17	

APPENDIX F. TO THE FOREGOING REPORT.

Statement showing the Number of alleged Cases of Infanticide that have come under Inquiry since the despatch of Mr. Erskine's Report of the 30th June 1837.

Rajkot, 23rd October 1841

No of Cases.	Talookas and Villages.	Fathers' Names whose Daughters were supposed to have been Murdered by them	No. of Daughters so Deceased	Year in which the Death occurred	Year on which the Case came under Investigation.	Names of European Political Functionaries by whom the Case had been Examined	Remarks
1	Nuwagam (Mallia)	Wukutsing	1	January 1835	May 1838	Captain Jacob, Assist Pol. Agent.	Crime proved. The Girassia was placed in confinement, but recommended to the favourable consideration of authority, and was subsequently released by Mr Erskine.
2	Seesang Chandlee .	Dadajee ..	1	May 1838	July ,,	Captain Lang, Assist. Pol Agent.	Though no evidence was produced to substantiate the murder of this child, still, as the father failed to give information of its birth to Government, a fine of Rupees 5 was imposed on him in consequence.
3	Gutka (Nuggur) ..	Hurbhumjee ..	1	Months uncertain } 1836	,, ,,	J. Erskine, Esq., Political Agent.	Proved to have died from sickness.
4	Manglia (Do.)	Bawajee ..	1	Months uncertain } 1834	,, ,,	Ditto.	Charge not substantiated.
5	Meetana (Morvee) ..	Wujesing....	1	May 1838	August ,,	Captain Jacob, Assist. Pol. Agent.	Proved to have died from disease.
6	Drappa	Mansingjee	1	Months uncertain } 1339	Sept. 1840	Ditto.	In defence the children were stated to have died a natural death, and the charge was not substantiated.
7	Ditto	Doodojee	1	Months uncertain } 1839	,, ,,	Ditto.	(same as above)

APPENDIX G. TO THE FOREGOING REPORT.

No. 1.

Manka Koomba Meganee and Suya and Juga, also Manka Hurbhum and Waga and Kuma Palanee, also Wurshee and Sungor Puchan and Suja Rayaram Poonjanee and Koranee Poonja Kheemanee and Manka Jeewa Kheemanee and Manka Kesurrae Siyanee and Manka Moola Berajanee, inhabitants of Rampura, under Adhoee, write as follows:—

We and our descendants henceforward and for ever will, on the birth of children, preserve their lives; we will never put them to death. Should any one in our caste do so wicked a thing, we will, on becoming aware of it, report the same to the Sirkar; we will not conceal the crime. And when our wives are past four months' pregnancy, as also on occasions of birth and betrothment and marriages, and when our children are grown up and die, or deaths and births occur in their families, the same shall be reported: this applies to our relations. The Returns that we have given in* are correct; there are neither fewer nor more of our number: we neither know nor have heard of any other people in our village or in the Adhoee district who kill their children. If any new people take up their abode in our village, we will make the same known. We hereby pledge our faith and oath not to depart from this engagement, and imprecate on our heads the sin of Sumvut 1869,† and expose ourselves to the punishment that Government may think fit to inflict. We, one and all, hereby hold ourselves amenable to the same. Signed with the mark of the abovenamed parties and by five witnesses, including the Sun‡ and the writer Mehta Mukunjee Mulukchund.

No. 2.

Manka Seenaee Samut Rajseeanee Choonchia, Bhuma Poonjanee, Sunghar Urjun Sanguanee, and Jhahera Lukheea, inhabitants of Adhoee Purguna, write according to No. 1.

No. 3.

Patel Naga Ukhanee and Khoobar Khooba Ukheeanee, Dungar Samra Bharmulanee and Goree Veera Handar, inhabitants of the Ghurana village of Adhoee, write according to No. 1.

No. 4.

Koranga Assa Rughanee and Koranga Jesa Kayanee write according to No. 1.

(Signed) G. L. JACOB,
Acting Political Agent.

APPENDIX H. TO THE FOREGOING REPORT.

No. 1.

Ubra Mukajee Rasungjeeanee, Ubra Veerumjee Jeeajeeanee, Ubra Kanyjee Rajmuljeeanee, Ubra Lakhajee Dossajee Kurunjeeanee, Ubra Fuljee Malajeeanee, Ubra Bheemjee Togajeeanee, Ubra Samutjee Veerajeeanee, Ubra

* No Returns received.
† Implying the crimes that were committed in that year from pressure of want.
‡ *Sic in origine.*

Jugajee Bheemjeeanee, Ubra Mokajee Raljeeanee, Ubra Meg and Bhojoo Umrajeeanee, Ubra Pabajee, Ubra Umrajee Nathajee, Ubra Prag Doongurjee, Ubra Berajjee Soomrajee, Ubra Raubjee Doongurjee, Ubra Moghunjee Ranajee, and Ubra Veerumjee, and Naranjee Raemuljeeanee, inhabitants of Adhoee, write according to No. 1 Appendix G.

No. 2.

Veerbhudur Jasajee Urjun Jeeanee, Veerbhudur Bapoojee Surgramjeeanee, Veerbhudur Khoombhajee Goduriee, Veerbhudur Soomrajee Lakhajeeanee, Veerbhudur Desuljee, Veerbhudur Doodajee, Veerbhudur Ramsingjee, Veerbhudur Veerumjee, Veerbhudur Jeejee, Veerbhudur Runmuljee, and Veerbhudur Dansingee Sugramjee, inhabitants of Adhoee, write according to No. 1 Appendix G.

No. 3.

Jhareja Veerajee, Puttajee, Bawajee Sesmuljeeanee, Jhareja Panchajee Khanjeeanee, and Jhareja Sutajee Raghajeeanee, inhabitants of the village of Junghee under Adhoee, write according to No. 1 Appendix G.

No. 4.

Ubra Tumachee Kuldhurjee, Ubra Soorajee Moolwajee, Ubra Dansingjee Rusungjee Bheemjeeanee, Ubra Bhuwajee Kesurjee, Ubra Dujajee Wagh Jeeanee, Ubra Kursunjee Sangha Jeeanee, Ubra Urjunjee Ukhajeeanee, Ubra Veerajee Dujujeeanee, Ubra Umrajee Kuldhurjeeanee, and Ubra Soomrajee Pubajeeanee, inhabitants of the Wusdoora village of Adhoee, write according to No. 1 Appendix G.

No. 5.

Ubra Poonjajee Derajjeeanee, Ubra Soojajee, and Ubra Khetajee Wujoojeeanee, inhabitants of the Ghurana village of Adhoee, write according to No. 1 Appendix G.

(Signed) G. L. Jacob,
Acting Political Agent.

Minute by the Honorable Mr. G. W. Anderson, *without date.*

As this is a subject on which Mr. Willoughby, the Political Secretary, is practically conversant, I beg his opinion.

(Signed) G. W. Anderson.

Memorandum by Mr. J. P. Willoughby, *Political Secretary to Government, in reply to the above call.*

1. *Paras.* 1 to 4. The Acting Political Agent's explanation of the circumstance of no report having been submitted on this subject between June 1837 and October 1841, is far from satisfactory. It is only through these reports that Government are able to form an opinion of the degree of success attending its measures for the suppression of Infanticide, and the Political

Agent may be informed that Government confidently expect that his report will be transmitted for the future regularly on the 1st January in each year.

2. *Para.* 5. The Acting Political Agent should be requested to submit a fuller explanation of the circumstances under which the detailed lists, from which the last census was framed, have been lost, since documents of this kind ought to have been carefully preserved, and some one ought to have been responsible for their safe custody.

3. *Para.* 6. The facts here stated in regard to the Talooka of Shahpoor strongly illustrate the evils arising from the orders of Government, requiring these periodical reports, not having been attended to. Government is now apprised that, during the four years now reported on, "not a single female has escaped the ruthless effect of Jhareja pride." Had this melancholy fact been earlier reported, preventive measures might have long since been adopted.

4. *Para.* 7. Kullajee, the Chief of this Talooka, cannot plead ignorance in extenuation of his culpable apathy, or what may be more justly termed his connivance at the perpetration of Infanticide in his villages. He is represented to be a man of intelligence, and in 1836 was fined Rs. 50 as a mark of the displeasure of Government for having been privy to the concealment of the birth of a niece, who, there were strong grounds for believing, was put to death shortly after birth.

5. After the severe examples which have been made in Kattywar, the fine of Rs. 1,000 suggested by Captain Jacob seems scarcely an adequate punishment. It is safe, however, to err on the side of leniency, even at this late period, in enforcing the engagements against Infanticide, and I would respectfully suggest that the fine be sanctioned; that the Chief be again warned as proposed by the Political Agent; and that he be required to renew his engagements on the subject. Should these measures fail, Government will scarcely have any alternative but to attach the Talooka.

6. *Para.* 8. As the district of Adhoee has now for the first time been brought within the census, some allowance may be made for the non-observance of his engagements by the Chief who owns it. He should, however, be warned in the name of Government, and in writing, that this will be the last time he will receive such indulgence. The present census shows, that out of a population of 122, only 7 are females. The Political Agent may on this occasion be referred to the instructions of Government, dated the 29th June last, directing him to extend to Adhoee the measures which have for some years past been in force in Kattywar for the prevention of Infanticide.

7. *Para.* 9. Captain Jacob here observes, "It is a much more pleasing task to revert to the state of all the other Jhareja Talookas of Kattywar, and it must be highly gratifying to those benevolent men, who have laboured for the suppression of Infanticide in this province, to see the progressive return to the order of nature in the relative proportion of sexes, that must be attributed to their labours alone. The total male population is shown to be 5,760, female 1,370, the proportion, therefore, of all ages is a fraction more than 4 to 1, but the number of both sexes under 20 years of age is, males 2,923, females

1,209; showing a proportion of 2¼ to 1, which favourable diminution chiefly arises from the preservation of female life during the last five years, which give the general result as follows:—

"Proportion of males to females under 10 years is 1¾ to 1
Do. of do. to do. 9 is 1¾ to 1
Do. of do. to do. 8 is 1¾ to 1
Do. of do. to do. 7 is 1½ to 1
Do. of do. to do. 6 is 1¼ to 1
Do. of do. to do. 5 is 1 to 1
Do. of do. to do. 4 is 1 to 1
Do. of do. to do. 3 is 1 to 1
Do. of do. to do. 2 is 1 to 1
Do. of do. to do. 1 is 1 to 1¼

"The correctness of these returns is further tested by the proportion of deaths occurring in 1840, which is shown as 3 to 1."

8. It is principally during the last seven years that the attention of Government has been more particularly drawn to the non-observance by the Jharejas of Kattywar of their engagements to abstain from the revolting crime of Infanticide, and the signal success which has followed the measures adopted within the above period affords strong grounds for congratulation, and for hope that the practice will, in the end, ultimately become extinct. This success is fully manifest from the following abstract of the whole Jhareja tribe, at the date of Captain Jacob's report (23rd October 1841), between the age of one year and under, up to the age of ten years, actually showing an excess of females over males of the age of one year and under:—

Years in which born.	Age in 1841.	Males.	Females.	Excess of Males over Females.	Excess of Females over Males.
1831–32..	Ten years	232	73	159	..
1832–33..	Nine ditto	150	54	96	..
1833–34..	Eight ditto	225	65	160	..
1834–35..	Seven ditto	201	58	143	..
1835–36..	Six ditto	176	56	120	..
1836–37..	Five ditto	165	70	95	..
1837–38..	Four ditto	143	116	27	..
1838–39..	Three ditto	140	111	29	..
1839–40..	Two ditto	122	95	27	..
1840–41..	One year and under............	96	128	..	32
	Total Population, varying from one year and under to ten years of age..............	1650	826		
	Deduct Total Females........	826			
	Total Excess of Males over Females	824			

9. It is in the highest degree satisfactory to observe from this abstract that notwithstanding the unfavourable result of the census of the district of Adhoee and the Shahpoor Talooka (noticed in paras. 4, 5, and 6 of this Memorandum), still the excess of male over female registered births in the province of Kattywar, within the thirty Jhareja Talookas named in the margin, was in 1837-38 only twenty-seven, in 1838-39 twenty-nine, and in 1839-40 twenty-seven; while in 1840-41 the census exhibits an excess of thirty-two females over the males.

1. Nowanuggur.
2. Moorvee.
3. Dhurol Surufdur.
4. Rajkot.
5. Gondul Dhorajee.
6. Kotra Sanganee.
7. Veerpoor Kureree.
8. Drapha.
9. Mallia.
10. Jallia Dewanee.
11. Kheerasra.
12. Lodheeka.
13. Gowreedur.
14. Shahpoor.
15. Rajpura.
16. Mengnee.
17. Bhadwa.
18. Satodur Waoree.
19. Mooleeraderee.
20. Gutka.
21. Kotharia.
22. Pul.
23. Seesang Chandlee.
24. Kotra Nayujee.
25. Seerwa.
26. Muwa.
27. Kanseealee.
28. Vudalee.
29. Wankaneer.
30. Adhoee Purgunna under Moorvee.

10. With reference to the 10th and 11th paragraphs of Captain Jacob's report, it is much to be regretted that out of seven cases of alleged Infanticide investigated by the Political Agent between May 1838 and September 1840, conviction should only have followed in one instance, although the presumption of guilt was more or less strong in four of the other cases, two only being proved false accusations. On this part of the question, I beg to quote the following passage from the Government letter to the address of Mr. Erskine, the late Political Agent in Kattywar, dated the 16th February 1839, in reply to that officer's report on Infanticide for the years 1835 and 1836.

"In the 4th paragraph of your report the different cases of Infanticide which were investigated during the two years abovementioned are reviewed. These amount to thirteen in number, five of which occurred in 1835 and eight in 1836.

"During the first year (1835) conviction followed in four cases, and even in the fifth case no reasonable doubt could be entertained of the guilt of the accused, although the evidence was deemed insufficient for a judicial conviction. In 1836, however, although in several cases strong presumptions of guilt existed, there was not a single instance of conviction.

"The Governor in Council considers the difference in these results to be as remarkable as it is unfortunate. It may doubtless in part be fairly attributed to increased vigilance, and to the adoption of precautionary measures on the part of those by whom this revolting crime is committed to conceal it, in consequence of the convictions of 1835; Government cannot, however, resist the impression that there must have been some defect, or mismanagement, in conducting the investigations of 1836.

"It appears to the Governor in Council obvious that these inquiries cannot be conducted on ordinary principles, with any prospect of a successful termination. The mode adopted by your predecessor, whenever a case of Infanticide came to his knowledge, was, in the first instance to hold a preliminary inquiry

in private, previous to the accused party being placed publicly on his trial, in order to satisfy himself that reasonable grounds existed for the charge, and that it was sustained by sufficient evidence. I am desired to draw your attention to this point, in answer to some of the objections urged by you to the system you found in force on your assuming charge of the administration of affairs in Kattywar.

"One great advantage attending this mode of procedure is that false accusations are thereby checked *in limine*, and the Governor in Council entertains no doubt that, from the course adopted by your predecessor, had that officer continued in Kattywar, several of the cases publicly investigated in 1836 would never have proceeded beyond the preliminary investigation above adverted to. This remark is particularly applicable to the 7th and 9th cases of your list.

"The Governor in Council considers it to be the duty of the Political Agent to investigate every charge of Infanticide which may come to his knowledge, without reference to the quarter from which it may proceed; but that, in the first instance, his inquiries should be private, and that when in this manner he has satisfied himself that fair grounds exist for putting the accused on his trial, he should do so, but not before. In every case, however whether of abandoning or persevering in the inquiry, a full report of the proceedings held should be submitted to Government."

11. The particular attention of Captain Jacob might with advantage be drawn to these orders, with an intimation that they should be carefully attended to in the investigation of all cases of alleged Infanticide.

12. Government will no doubt look forward with great interest for the report promised in the 12th paragraph of Captain Jacob's present letter in regard to the Jetwa tribe. The fact stated in this paragraph, that although this tribe was not included in the arrangements adopted against the Jharejas, still that the adoption of those arrangements has indirectly tended to the preservation of females among the Jetwas, is very satisfactory.

13. With reference to the 13th paragraph, the Political Agent may be requested to embrace the first opportunity of instituting inquiries, with the view of ascertaining whether, as is alleged, the crime of Infanticide prevails among other tribes in Kattywar besides those of the Jhareja and Jetwa. In the mean time it is satisfactory to observe that Captain Jacob has succeeded in obtaining from the Manka and Korunga tribes of Wagur, and from the Jharejas of Adhoee, agreements to renounce the practice of Infanticide.

14. The arrangement proposed by Captain Jacob in paragraph 14 of his report, that the wife or nearest female relative of the person employed to take the Jhareja census be associated with him in the performance of this duty, will doubtless constitute another check against false returns, and seems therefore worthy of adoption. The Political Agent suggests that this woman shall receive a salary equal to half what the censor draws "during the time actually employed in taking the census." This will form a charge against the Infanti-

cide Fund, and care must be taken to secure that the proposed limitation be duly observed.

15. There is some force in the general observations offered by Captain Jacob in the concluding paragraphs of his report. I am not aware, however, that it has ever been contended that public opinion in Kattywar was so strong against the crime of Infanticide as to induce the other classes spontaneously to come forward and actively co-operate with Government in its suppression. All that has been urged is this,—that the voice of nature being with us, the measures adopted would at all events not be misunderstood, even if they are not viewed with decided approbation. In respect to the inquisitorial nature of our measures, this, in my opinion, is an unavoidable and necessary evil, for by no other means can we obtain our object, and Government must rely on the judgment and discretion of its Agents to prevent the innocent suffering from false accusations. These have on a few occasions undoubtedly been preferred, but they have been heretofore invariably detected, and none but the really guilty have suffered punishment. It will in truth be a happy day, when we are able with safety to relax from the penal measures now in operation; but all must coincide with Captain Jacob in opinion that the present system can only be relied upon during the pressure of vigilant "supervision," and even, though other duties are neglected, the Agent must never relax from that supervision. The complete suppression of Infanticide must be a work of time, but, looking back to the past, and seeing how much has been effected within a few short years, we are encouraged strongly to hope that a steady and continued perseverance in the measures now in operation will ultimately be crowned with full and entire success. On the 24th September 1834, the date of my first report on this subject, the number of Jhareja females ascertained to have been preserved in Kattywar, of all ages, was 696; on the 23rd October 1841, the date of the present report, they amounted to 1,370; being an increase of 574 in less than seven years, which certainly exceeds my most sanguine expectations.

16. Captain Jacob renews the proposition originally made by Mr. Erskine that a portion of the Infanticide Fund (which at the date of his report amounted to Rs. 1,16,786) shall be annually appropriated to the diffusion of education in the province of Kattywar generally. He recommends that a sum of Rs. 4,000 from this Fund should be devoted to the erection of a school-house at Rajkot; that Rs. 300 per mensem be sanctioned for the salaries of masters and establishment; and Rs. 1,000 per annum as prizes for the best essays in the vernacular language against the practice of Infanticide, and to defray the expense of afterwards printing and distributing these essays.

17. I am not satisfied that it is expedient to mix up the question of education with that of Infanticide. Government have already once determined that the Infanticide Fund shall not be trenched upon for purposes of education, and before departing from this resolution the consent of His Highness the Gaekwar would certainly appear necessary. The Political

Agent might, however, still endeavour to ascertain to what extent the Chiefs and monied men in Kattywar are disposed to aid in the introduction of a general system of education in that province, when the subject can be re-considered in connection with some recent correspondence with the Government of India on the subject.

18. There seems, however, to be no objection at once to sanction Captain Jacob's last suggestion, namely, that Rs. 1,000 be annually set apart from the Infanticide Fund for prize essays against the practice. I would, however, propose for consideration, whether, until schools are established in Kattywar, these prizes should not be temporarily held out as objects of emulation among the scholars of the Native Education Society in Bombay, the essays being afterwards printed and circulated in Kattywar. The sum proposed might be thus divided :—

First Prize...........................	300
Second do..............................	200
Printing of do.	500
	Rs. 1,000

Captain Jacob's opinion might be taken on this suggestion.

19. I beg to suggest the expediency of the Political Agent being instructed to embody the results of the present census in a proclamation, noticing, in terms of commendation, those Chiefs who, by the results, are proved to have adhered to their engagements, and the reverse of those who have not done so. This should then be circulated throughout the province, to keep the subject alive in men's minds, and to prove that the Government is resolved to persevere in its efforts to suppress the inhuman practice of Infanticide.

20. The attention of the Political Agent might also be drawn to the Government letter dated the 22nd November 1834, which I do not believe has ever been specifically acknowledged. This may probably be attributed to my removal from Kattywar before it was received. Captain Jacob may be requested to state whether the orders communicated in that letter have been acted upon, and particularly whether the measure sanctioned in the 9th paragraph, of endeavouring to induce the heads of those tribes who give their daughters in marriage to the Jharejas to stipulate at the time of betrothment for the preservation of female issue by such marriages, has been carried into effect, and, if so, with what success.

21. Considerable stress was laid by Mr. Erskine in his report on Infanticide in June 1837, and in a minor degree by Captain Jacob in his present report, on the severity of the measures adopted for the suppression of the practice. This to some extent may be admitted, but it is unavoidable and justifiable by the object in view. Other measures of an opposite tendency,

however, formed part of my scheme, which have not, I think, sufficiently been attended to. For instance, I proposed and Government sanctioned, remissions from and delays in payment of tribute, and honorary presents, either in cloths or money, to those who may distinguish themselves by a conspicuous adherence to their engagements to renounce the custom. Captain Jacob might be directed to report whether the present census does not enable him to point out any Chiefs, or inferior members of the tribe, who have thus rendered themselves deserving of these indulgences and rewards.

22. Copy of Captain Jacob's report, and of the Government reply, should be forwarded to the Political Agent in Kutch, for information; and Captain Jacob seems entitled to the high approbation of Government for the zealous attention he has bestowed on this interesting question,—the final, complete extinction of Infanticide in Kattywar.

(Signed) J. P. Willoughby,
Secretary to Government.

1st June 1842.

No. 4150.

Minute by the Right Honorable the Governor, *dated the 4th June* 1842.

The suggestions of the Political Secretary on Captain Jacob's report may be adopted, with one exception, that of a continued prize for essays. I think we should not make the cost of education a deduction from the funds appropriated for the suppression of this crime. If it is deemed good that a prize should be given for an essay against Infanticide by one of the scholars of the Native Education Society, let it be done, and the charge be borne by the Educational Funds.

The Chief of Shahpoor Talooka should be strictly warned and assured that his continuance in not assisting to suppress this crime will bring upon him the sequestration of his Talooka. It cannot be unsound in policy to inflict this punishment upon one Chief, while all the other Chiefs are fairly meeting the great object which Government, for the sake of humanity alone, is so anxious to accomplish.

Captain Jacob paints strongly the injury done to the wounded feelings of Jhareja pride by the inquisitorial character of the inquiries the very nature of the crime compels Government to sanction. But Captain Jacob sees as well as any one else, that without these very inquiries the end in view would be as far from us as ever; and therefore we have the choice of having inquiry so made or quietly allowing this Infant-murder to stalk abroad as rife as ever. As to education, if we are to wait for its effects, to trust to its influences, we must look forward, perhaps, to not less than a century. No; we must sincerely persist in our present efforts in our present system, to stop this course of

murder; and, once effectively checked, we may hope that feeling and prejudice in causing it may be overcome, and then the inclination cease. To accomplish that change of prejudice and inclination must be our continued effort, and it is evident our present system has already effected much of this. I would strictly continue it; yet certainly add to it as much of education as circumstances will admit.

(Signed) G. W. ANDERSON.

* From Captain G. L. JACOB, Acting Political Agent in Kattywar,
To J. P. WILLOUGHBY, Esq., Secretary to Government, Bombay.

Dated Rajkot, 28th November 1842.

SIR,—I have the honour to reply *seriatim* to your letter No. 2127, dated 12th August last, conveying the observations of Government on my Infanticide Report dated 23rd October preceding.

No. 233, dated 21st September 1839.
No. 185, dated 22nd June 1840.

2. The question contained in your 4th paragraph admits of little further explanation than that given in my despatches as per margin. From the period of Chotum Lal's suspension, there appears to have been no one person held responsible for the safe custody and arrangement of the records, and for upwards of three years there was neither any Native Agent, nor any one appointed to officiate as such. It is impossible for me now to say how the documents referred to have become lost. One censor was dismissed, without for some months any one being appointed to relieve him; an English clerk in the interim was employed in the districts to take the census, and a successor was ultimately appointed who proved quite incompetent. What with removals and deaths, the establishment has been almost entirely changed of late years; and the result reported is the natural effect of such changes and want of systematic arrangement in an office of this magnitude. The chest appropriated to the Infanticide records does not contain those reported missing, nor has any clue to them been traced.

3. With reference to the fine of Rs. 1,000 directed to be levied on Jhareja Kullajee of Shahpoor in your 7th and 8th paragraphs, I beg to submit, for the consideration of the Honorable the Governor in Council, certain favourable features in his case that have come to notice since I framed my last report, which induce me to plead in mitigation, if not remission, of his punishment. A small table appended (Appendix A) will show, that only eight persons are married within his Talooka, who have eleven sons, and two daughters born since my

* Orders to the effect suggested in Mr. Willoughby's Memorandum of the 1st June 1842, subject to the modification proposed in the above Minute by Mr. (now Sir) G. W. Anderson, were communicated to Captain G. L. Jacob, Acting Political Agent in Kattywar, on the 12th August 1842; and to the letter addressed to him on that occasion, No. 2127, Captain Jacob replied in this communication.—*Editor*.

last census. Although no daughter was alive at that time, yet four had been born, and the sickness previous to the decease of three of these reported, and persons, it appears, had been deputed by the Political Agent to inspect and report thereon. Consequently, except in the suspicious case in Bhawajee's family, for which Kullajee was fined, it seemed by no means impossible that the disproportion between males and females may be accounted for by natural causes, in addition to these circumstances. The greater part of the Rajkot Bhyad waited on me in a body to intercede for Kullajee with Government, promising to hold themselves responsible that no deviation from the pledge to preserve life should hereafter occur in the Shahpoor family. I do myself the honour to annex (Appendix B) translation of their petition, and it appears to me that it would further the cause of humanity if Government would be pleased to extend an act of grace to the petitioning Chiefs in behalf of their kinsman. The leniency could not be mistaken, since the security it holds out for the future is greater than what would result from disregarding the guarantee as well as the feelings of so many respectable Girassias, and it may be deemed wise to reserve punishment for cases where the possibility of innocence cannot be held forth to enlist the feelings of the people against the measures of Government.

4. Adverting to your 9th paragraph I beg to annex (Appendix C) translate of the Morvee Chief's reply to the injunctions of Government, which will, I trust, be deemed satisfactory.

5. On the subject of the 16th paragraph of your letter, I append (Appendix D) translations of letters from the Chiefs of Morvee and Dhurol; these, whilst partly corroborating the information previously received as to the habits of the Somra tribe, hold out further security for the preservation of life.

6. I regret to say that I have as yet been unable to make arrangements for securing the aid of a female censor sanctioned in your 17th paragraph; the prejudices of the Nagur caste, to which the present censor belongs, leads him to demur acceptance of the Government offer. The chief difficulty is the alarm of being called on personally to give evidence before any functionary of Government in cases of real or supposed Infanticide. The Nagur caste is particularly tenacious of the privacy of their women, but this difficulty may, I hope, be got over, as any examination might I think be conducted through the husband, or, at any rate, on the understanding that the "Purda" should be respected. Should His Honour in Council view this point in a different light, it will, I fear, become necessary to change the present censor, who is otherwise very well qualified for his office.

7. Regarding education as an especial antidote to the moral disease under review, independent of the blessings it must confer on the country at large, I regret to state that no further advance has been made in securing for it the support of the Chiefs, &c.; and I fear that, unless Government take the lead in

this matter, nothing can be expected. The Infanticide Funds are ample; they are raised from the whole community, though now dedicated to a portion of it; and, as a previous decision of Government seems, by the 22nd paragraph of your letter, the chief obstacle to their being employed in furtherance of the existing checks to the crime in a manner so highly beneficial to the whole community, I yet cannot suppress my hope that Government may see grounds to review its decision.

8. On the question of establishing a prize for the best essay against the practice of Infanticide, referred to in your 24th paragraph, it appears to me that the greater the amount of intellect which can be brought to bear on the subject, the greater the probability of obtaining an essay worth publishing—the wider the field of discussion, the more would the design of enlisting public opinion against the crime spread forth its roots; I would beg, therefore, to suggest the propriety of throwing open the essay to public competition, and I can perceive no reason why a fixed sum, say a thousand rupees, should not be set apart annually for this object from the Infanticide Funds however this point may be determined. The Board of Education would seem the proper tribunal to decide on the merits of the several competitors.

9. In reply to your 26th paragraph, I am not aware of any steps taken to induce the heads of the tribes who give their daughters to the Jharejas to stipulate for the preservation of female issue previous to marriage, further than were adopted by yourself when Political Agent, in August 1835. I have again addressed injunctions on this subject to the several tribes, urging them to come forward in the common cause of humanity; but sufficient time has not elapsed to report the result. I am not sanguine of any success in this desirable object, for besides the apathy that pervades the whole community, and the dislike to what they consider interference with their family concerns, no party likes to deprive his daughters of the chances of respectable Jhareja alliances, which, unless all could be brought to make common cause, would naturally be the case with whoever first set the example.

10. In reply to the question contained in your 27th paragraph, for the reasons stated in my last report, I do not quite feel sufficient confidence in the census that accompanied it, to suggest honorary rewards for any particular Chief; I think, however, small presents might be made to each of the seven Jharejas shown in the census to have preserved respectively four and five female children, on a report from the censor as to the correctness of the fact from personal observation. The gifts might be bestowed in the manner that might seem best suited to their circumstances and station in life. When the double machinery for taking the census shall have been matured, the Honorable the Governor in Council will have firmer ground to go upon in noticing with his favour the parties who may be proved to have deserved it.

11. I beg to transmit (Appendix F) an application from the Jam of Nowanuggur, asking the assistance of Government for twenty-one members of

his Bhyad, to facilitate the marriages of twenty-two daughters, which I beg to recommend for favourable consideration. The Jam has all along regarded the anti-Infanticide measures of Government with extreme jealousy, and it is a great point gained that he should, by the step which he has now taken for the first time, have thus tendered them a species of voluntary acknowledgment. The amount asked for is higher than the sums usually granted by Government on similar occasions, and an average of Rs. 200 for each daughter, making a total of Rs. 4,400, might be considered sufficient.

12. In conclusion, I beg to annex (Appendix E) an abstract of the census completed up to the end of 1841, making a few corrections in the previous lists. The annual transmission of the census may henceforward proceed in more regular order, at the periods laid down for them by Government. The result of this census, it will be perceived, continues to be satisfactory.

I have the honour to be, &c.

(Signed) G. L. Jacob,
Acting Political Agent.

Rajkot, 28th November 1842.

APPENDIX A. TO THE FOREGOING LETTER FROM CAPTAIN JACOB.

Statement showing the Number, Names, Age, &c. of the Jharejas and their Children in the Shahpoor Talooka.

Rajkot, 28th November 1842.

Names of Villages.	Jharejas.			Sons Living.			Daughters.							
							Living.				Deceased.			
	Number.	Names.	Age.	Number.	Names.	Age.	Number.	Names.	Age.	Year when born.	Number.	Names.	Age.	Year when born.
		Married.												
Shahpoor	1	Kullajee	36	1	Amarsing....	9	..	....	..	..	..	....	..	..
				2	Rasungjee ..	4	..	....	..	..	..	....	..	..
				3	Runmuljee ..	½	..	....	..	..	..	....	..	..
	2	Bhawajee	33	4	Ubhesingjee..	13	..	....	..	..	1	The name was not given ..	..	S. 1891
				5	Gorjee	9								
Purwuloo	3	Ugojee	47	6	Jalum Sing ..	15	..	....	..	..	..	None.	..	..
				7	Madhaosing..	12								
	4	Hutheejee ..	23	8	Halojee	3	..	....	..	..	2	The name was not given..	⅓	S. 1894
	5	Tukhutsing ..	37	9	Hureesing ..	4	1	Jeejeeba	⅓	S. 1898	3	Ujooba......	2	Do.
	6	Mooloojee ..	54	10	Jetheejee	9	..	None.	..	..	4	Hureeba	2	Do.
	7	Mansingjee ..	25	11	Dewajee	3	2	Name not yet given	⅓	..	..	None.	..	..
	8	Dugoojee	32	..	None.	..	..	....	..	..	..	....	..	..
		Unmarried.												
	9	Dajee	18	..	....	..	..	....	..	..	..	....	..	..
	10	Bheemjee....	23	..	....	..	..	....	..	..	..	....	..	..
	11	Samutsing ..	17	..	....	..	..	....	..	..	..	....	..	..

APPENDIX B. TO THE FOREGOING LETTER FROM CAPTAIN JACOB.

Translation of a Petition from JHAREJA WAGJEE *of Rajpurra,* JUSSAJEE *and* PHULJEE *of Lodheka,* WUNAJEE *of Bhadwa,* SUTTANJEE *of Parasun,* JETHEJEE *of Khamba,* GOVINDJEE *of Ghatka,* MEROOJEE *of Gowreedhur,* HURBHUMJEE *of Pal, and* MUDAR SING *of Trumba ; dated Sumvut* 1898, *Asoo Vud 7th* (*corresponding to* 26*th October* 1842).

We, the undersigned, petition that, in consequence of doubts of the continuance of Infanticide, created from the existence of eleven sons without any daughters in the Shahpoor Talooka in the census for 1840, Government has directed a fine to be inflicted on Jhareja Kullajee of Rs. 1,000. We beg to represent, however, that he has not committed this crime. In the year 1891 the premature birth of a female occurred in his brother Bhawabhaee's family, who died instantly. Captain Lang inquired into this matter, and reported on it to the Government in Bombay, on which a fine was imposed of Rs. 50 for not having reported the occurrence. Afterwards, in his Bhyad village of Purwulla, a daughter was born to Jhareja Mooloojee in Sumvut 1892, who lived for two years; she was attacked with small-pox, on which a report was duly made to the Political Agent, and Jemadar Soobhan Sing was sent to see the girl, who lived four or five months and afterwards died, which event was also reported. A daughter was born to Jhareja Tukkutsing in Sumvut 1892, who died in Sumvut 1894, when with her mother on a visit to her parent Wala Ujoobhaee's house at Tullajee. On receiving information of this event, a report was made to the censor. A daughter was born to Jhareja Huthejee in Sumvut 1894, who was attacked with a disease when four months old, and a report thereof was made to Captain Lang, who sent the Rajpurra Zuptidar Mehta, Roodurjee Nundeeram, to see the child, who accordingly did so : the infant dying the day after his visit, a man was sent to inform the Mehta of it. In the above manner have four daughters been born in the Shahpoor family, and have died ; and since then two daughters have been born in that Talooka in 1842, who are alive, and their births inserted in the Register : and as to there being many boys and few girls, this is a matter that depends on God, there is no remedy for this. But henceforward we will, all of us, in his and in our own Talookas, duly comply with, and cause to be obeyed, the arrangements of Government on this subject. No deviation shall take place, and we hold ourselves responsible for the same to any extent that may be desired by Government. We therefore entreat the Sahib to send our petition to Government. Should, notwithstanding what we have stated, suspicion of guilt continue, we pray that such may be forgiven, if not removed, and that the fine imposed on Jhareja Kullajee may be remitted.

Signed by the parties whose names are above given.

APPENDIX C TO THE FOREGOING LETTER FROM CAPTAIN JACOB.

Translate of a Letter from the MOORVEE CHIEF *to Captain* JACOB, *dated Ashad Shoodh 3rd, Sumvut* 1898 (*7th October* 1842).

A. C.—The Saheb's letter, dated Shrawun Vud 10th, has been received, in which it is stated that, on examining the tables of Adhoee Jhareja population, the names of 115 males and only 7 females are inserted, by which it appears that female life in that district is seldom preserved,—a matter of deep dissatisfaction, and which, on being reported to Government, a reply had been received, directing effectual arrangements for the prevention of the crime of child-slaughter, and, further, that the Honorable the Governor in Council would hold the lord of the district responsible for the same. Consequently, that I was to make these arrangements, taking care that no one henceforth deviated from them. In reply it is thus. The Government had not formerly directed me to enforce these arrangements in Adhoee, but in Mr. Erskine's time I received instructions to make arrangements. It is my desire to comply with all the injunctions of Government; besides, I will not deviate from the path of religion, and I am not inattentive to the subject as regards Adhoee. The disparity between males and females arises from the arrangements for preservation of females having only lately been established in the district. I have, however, again written strongly to the Adhoee Manager, and you may rely on my taking care that there shall be no inattention to the subject on my part.

APPENDIX D TO THE FOREGOING LETTER FROM CAPTAIN JACOB.

Translate of a Letter from the DHEROL CHIEF, *dated* 31*st July* 1842, *to Captain* JACOB.

The Saheb's letter of the 14th July has been received, stating that the Soomra tribes of my district are understood to destroy their daughters in the manner that the Jharejas were wont to do previous to the arrangements for their preservation, &c. &c. In reply, I beg to state that arrangements shall be made to prevent this tribe following such evil practices, as requested by you.

Translation of a Letter from the MOORVEE CHIEF *to Captain* JACOB, *dated 7th October* 1842.

The Saheb's order, dated Bhadurwa Shoodh 11th (15th September 1842), has been received, stating that the Soomra people of my district are understood to destroy their daughters in the manner the Jharejas were wont to do of old, and calling on me to make due arrangements for the prevention of this crime, reporting particulars thereof, &c. &c. On receipt of this letter I despatched a Mehta into the districts, with directions to make inquiry and enter into precautions. I do not believe that there are many of the Soomra tribe in my country, but, after the Mehta's report shall have been received, I will write again and transmit a census of the Soomras.

APPENDIX E TO THE FOREGOING

Abstract Census of the Jhareja and Jetwa Population, on the 31*st December* 1841,

No.	Names of Talookas.	Males.							
		Total in List accompanying Report of 23rd October 1841.	Born subsequently.	Omissions rectified.	Total.	Deduct.			
						Died subsequently.	Left the Country.	Erroneously entered.	Total.
1	Nowanuggur	3307	145	64	3516	73	66	17	156
2	Moorvee	481	26	3	510	17	2	..	19
3	Adhoee (under Moorvee)	115	3	1	119	..	..	..	..
4	Dherol Surufdur	387	21	20	428	13	..	..	13
5	Rajkot	47	3	13	63	1	..	..	1
6	Gondul Dhorajee	394	17	37	448	8	..	..	8
7	Kotra Sanganee	64	4	1	69	1	..	..	1
8	Veerpoor Khureree	87	4	13	104	1	..	..	1
9	Drappa	166	17	..	183	10	..	..	10
10	Mallia Khakrechee	47	1	3	51	..	..	..	..
11	Jhallia Dewanee	45	1	..	46	3	..	..	3
12	Khureesra	70	3	1	74	2	10	..	12
13	Lodeeka	35	4	5	44	..	..	..	..
14	Gowreedur	17	3	..	20	1	..	..	1
15	Shahpoor	22	1	..	23	1	..	..	1
16	Rajpoorá	50	1	2	53	2	..	..	2
17	Mengnee	22	3	..	25	2	..	..	2
18	Bhadwa	8	..	..	8	1	..	..	1
19	Satodur Wowree	82	4	29	115	2	..	..	2
20	Mooleeladeree	131	1	6	138	6	..	..	6
21	Gutka	22	3	..	25	..	..	..	..
22	Kotaria	5	..	..	5	..	..	..	..
23	Paal	12	..	..	12	1	..	..	1
24	Seesang Chandlee	64	7	4	75	1	..	..	1
25	Kotra Nyajee	44	2	2	48	1	..	..	1
26	Veerwa	2	..	..	2	..	..	..	..
27	Mowa	5	1	3	9	..	..	..	..
28	Kaksiallee	9	..	..	9	1	..	..	1
29	Wudalee	8	..	..	8	..	..	..	..
30	Wankaneer	12	..	..	12	..	..	..	..
31	Hulwud Drangdra	..	..	108	108	1	..	..	1
	Total	5760	275	315	6350	149	78	17	244
32	Jetwa, in the Poorbunder Talooka	77	6	43	126	1	..	..	1

LETTER FROM CAPTAIN JACOB.

with Corrections of the Lists accompanying Report dated 23rd October 1841.

Total remaining 31st December 1841.	Increase.	Decrease.	Females. Total in List accompanying Report of October 1841.	Born subsequently.	Omissions rectified.	Total.	Deduct. Died subsequently.	Deduct. Left the Country.	Deduct. Erroneously entered.	Deduct. Total.	Total remaining 31st December 1841.	Increase.	Decrease.
3360	53	..	816	124	36	976	19	17	7	43	933	117	..
491	10	..	114	24	1	139	7	4	..	11	128	14	..
119	4	..	7	2	..	9	..	..	..	..	9	2	..
415	28	..	112	25	9	146	4	..	..	4	142	30	..
62	15	..	16	2	8	26	..	..	..	..	26	10	..
440	46	..	87	24	17	128	3	..	..	3	125	38	..
68	4	..	11	4	..	15	..	..	..	..	15	4	..
103	16	..	14	1	..	15	..	..	..	..	15	1	..
173	7	..	28	8	..	36	2	..	..	2	34	6	..
51	4	..	15	5	..	20	1	..	..	1	19	4	..
43	..	2	12	1	..	13	1	..	..	1	12	..	..
62	..	8	17	4	1	22	1	1	..	2	20	3	..
44	9	..	4	5	1	10	1	..	..	1	9	5	..
19	2	..	4	1	..	5	..	..	..	..	5	1	..
22	..	..	..	..	..	..	..	..	..	..	..	..	..
51	1	..	7	2	..	9	..	..	..	..	9	2	..
23	1	..	9	1	..	10	..	..	..	..	10	1	..
7	..	1	3	1	..	4	1	..	..	1	3	..	..
113	31	..	23	3	9	35	..	..	..	..	35	12	..
132	1	..	20	3	2	25	..	..	..	..	25	5	..
25	3	..	4	..	..	4	..	..	..	..	4	..	..
5	..	..	3	..	..	3	..	..	..	..	3	..	..
11	..	1	3	1	..	4	..	..	..	..	4	1	..
74	10	..	16	3	4	23	..	..	..	..	23	7	..
47	3	..	11	..	..	11	..	..	..	..	11	..	..
2	..	..	..	..	..	..	..	..	..	..	..	..	..
9	4	..	1	..	..	1	..	..	..	..	1	..	..
8	..	1	2	..	..	2	..	..	..	..	2	..	..
8	..	..	2	..	..	2	..	..	..	..	2	..	..
12	..	..	9	1	..	10	..	..	..	..	10	1	..
107	107	..	..	..	28	28	..	..	.	..	28	28	..
6106	359	13	1370	245	116	1731	40	22	7	69	1662	292	..
125	48	..	17	7	24	48	..	..	4	4	44	27	..

APPENDIX F TO THE FOREGOING LETTER FROM CAPTAIN JACOB.

Translate of a Letter from the JAM OF NOWANUGGUR *to Captain G. L. Jacob, dated Bhadurwa Shoodh, 9th, Sumvut 1898 (corresponding to 13th September A. D. 1842).*

In my Taleoka several Jhareja females have passed their age of puberty, but the indigence of their parents protracts their marrying, the time for which is fast expiring; and, as urgent necessity exists for effecting their marriages with as little delay as possible, I submit the accompanying list,* showing particulars regarding the females above alluded to, in the hope that Government will give such assistance as may be fitting.

* Omitted from this Selection.

From J. P. Willoughby, Esq., Secretary to Government, Bombay,
To A. Malet, Esq., Political Agent in Kattywar.

Dated 17th May 1843.

Sir,—I am directed to acknowledge the receipt of Captain Jacob's letter, with enclosures, dated the 28th November last, on the subject of Female Infanticide in Kattywar, and to inform you that the further explanation submitted in the 2nd paragraph, in regard to the circumstances under which the documents therein alluded to have been lost, is considered by the Honorable the Governor in Council to be as unsatisfactory as that which was previously laid before Government.

2. You are, therefore, requested to adopt measures for the efficient security, for the future, of all the office records of the Kattywar Agency.

3. Under the circumstances reported in the 3rd paragraph of Captain Jacob's letter, the Governor in Council is pleased to remit the fine of Rs. 1,000 which Government, at the recommendation of that officer, ordered to be levied on Jhareja Kullajee of Shahpoor. The grounds of this remission should be explained to Jhareja Kullajee, and to the Chiefs who have interceded on his behalf, with a distinct intimation that should Kullajee hereafter fail to co-operate with Government for the suppression of the crime of Infanticide, his Talooka will be placed under sequestration.

4. The promise given by the Chief of Moorvee to adopt effectual measures for the suppression of Infanticide in the district of Adhoee is considered by the Governor in Council to be satisfactory, but it will be necessary that the Political Agent should from time to time satisfy himself that the Chief fulfils his engagements, and the slightest remissness on his part should be brought to the immediate notice of Government.

5. The assurances given by the Chiefs of Moorvee and Dherol in regard to the Soomra tribe are also considered to be satisfactory; but the Political Agent should exercise his vigilance to see that the promises made by these Chiefs are respected. The information, which the Chief of Moorvee states he has deputed a Mehta to obtain in regard to his Soomra subjects, should be submitted to Government together with the census.

6. In reply to the 6th paragraph of Captain Jacob's letter, I am directed to inform you that it is on all occasions the desire of Government to abstain from making any innovations on the prejudices of caste, when the public interests, or those of the community, will not thereby be endangered; but that as, by the adoption of the plan proposed by Captain Jacob, a great risk would be incurred of collusion or concealment, another censor must be appointed, unless the individual now entrusted with that duty will agree to some female being associated with him who is not encumbered with prejudices of the nature mentioned by Captain Jacob, since it will be highly important that the Political Agent should be able to have the free and unrestricted power of questioning the female employed upon this delicate duty, and that, in cases of supposed Infan-

ticide, in which her evidence may be required by the Political Agent, she should give it without fear or demur of any kind.

7. With reference to the 7th paragraph, I am desired to inform you that the Honorable the Governor in Council adheres to the decision communicated to Captain Jacob in Mr. Chief Secretary Reid's letter dated the 12th August last, and to request that you will be pleased to report whether, as directed in the 23rd paragraph of that communication, you have endeavoured to ascertain the extent to which the Chiefs and monied men in Kattywar could be prevailed upon to aid in the introduction of a general system of education in that province.

8. The Governor in Council will await the result of the injunctions which Captain Jacob reports, in the 9th paragraph, he had addressed to the several tribes; but you are requested, in the event of the issue being unfavourable, as Captain Jacob anticipates, again to urge in the strongest terms upon the heads of the Rajpoot tribes the importance of their giving their consent to the stipulation required by Government, namely, that "when giving their daughters in marriage to Jharejas, a stipulation shall be made that the issue of the union shall be preserved, and that each Rajpoot Chief shall oblige every Rajpoot subject to do the same."

9. The Governor in Council will also await your further report on the subject noticed in the 10th paragraph of Captain Jacob's letter, in regard to the parties who may prove deserving of rewards by a conspicuous adherence to their engagements to renounce the custom of Infanticide.

10. I am further directed to inform you that the Honorable the Governor in Council is pleased to sanction a donation of Rs. 5,000 being granted from the Infanticide Fund for the marriage of the twenty-one Jhareja females in the Nowanuggur Talooka, alluded to in the 11th paragraph of Captain Jacob's letter, to be divided among them in such proportions as you may consider just, and to be paid only when each marriage is about to be solemnized.

11. The Governor in Council further directs me to request that the Infanticide Report for the year 1842, which was due on the 1st January last, may be submitted to Government as soon as practicable, and that, for the future, these reports may be forwarded regularly on the 1st of January of each year, as directed in the 3rd paragraph of Mr. Chief Secretary Reid's letter to the address of Captain Jacob, dated the 12th August last.

12. With reference to the 8th paragraph of Captain Jacob's letter, relative to the proposed establishment of a prize for the best essay against the practice of Infanticide, I am desired to transmit for your information copy of my letter of this date to the Secretary to the Board of Education on the subject.

I have the honour to be, &c.

(Signed) J. P. Willoughby,

Chief Secretary to Government.

Bombay Castle, 17*th May* 1843.

POLITICAL DEPARTMENT.

To C. MOREHEAD, Esq.,

Secretary to the Board of Education.

SIR,—I am directed by the Honorable the Governor in Council to transmit to you copies of the documents noted in the margin, for the purpose of being submitted to the Board of Education, and to request that the Board will be pleased to favour Government with their opinion in regard to the best means of attaining the object therein alluded to, and whether they consider that the offer of the sum of Rs. 300 for a first prize, and Rs. 200 for a second prize essay, would be a sufficient inducement to enlist talented competitors amongst the scholars of the Bombay Native Education Society, in the composition of an essay against the practice of Infanticide.

Extract para. 24 of a letter from Mr. Chief Secy. Reid to the Acting Political Agent in Kattywar, dated the 12th August, No. 2127 of 1842.

Extract para. 8 of a letter from the Acting Political Agent, dated the 28th November, No. 238 of 1842.

I have the honour to be, &c.

(Signed) J. P. WILLOUGHBY,

Bombay Castle, 17*th May* 1843. Chief Secretary to Government.

To L. R. REID, Esq.,

Secretary to Government, Political Department.

SIR,—I am directed by the Board of Education to acknowledge the receipt of Mr. Secretary Willoughby's letter No. 1075, dated the 17th ultimo, with accompaniment, and, in reply, to acquaint you that, in the opinion of the Board, the proposed essay against the practice of Infanticide should be composed in the English language, and accompanied with a Guzerathee translation.

2. In the event of the sum allotted for the prize being charged to the Infanticide Fund, as recommended by the Acting Political Agent in Kattywar, in paragraph 8 of his letter No. 238, dated 28th November last, the Board are of opinion that competition should be open to the public (as affording the greatest likelihood of obtaining a good essay), and that the sum fixed for the prize should be Rs. 1,000.

3. Should, however, the prize be charged to the Education Fund, it appears to the Board that in this case competition should be confined to the scholars of the Elphinstone Native Education Institution, as suggested in the letter under reply; but that Rs. 500 should be fixed as a prize for the best essay, and Rs. 300 for the second.

4. The Board are further of opinion that it should be distinctly made known to the competitors in either case, that the prize would not be awarded unless the best essay was considered worthy of such distinction by the Examiners.

I have the honour to be, &c.

(Signed) C. MOREHEAD,

Board of Education, Bombay, 16*th June* 1843. Secretary.

To C. MOREHEAD, Esq.,

Secretary to the Board of Education, Bombay.

SIR,—I am directed to acknowledge the receipt of your letter No. 261, dated the 16th ultimo, and in reply to acquaint you, for the information of the Board of Education, that under the restriction mentioned by you in the 4th paragraph, the Honorable the Governor in Council is pleased to authorise the announcement of two prizes for essays against the practice of Infanticide, namely a prize of Rs. 500 for the best, and of Rs. 300 for the second essay.

2. The Governor in Council is of opinion that the production of these essays should be open to general competition, and desires me to request that you will have the goodness, under the authority of the Board, to submit, for the approval of Government, a draft notification of the terms on which these prizes will be granted.

I have the honour to be, &c.

(Signed) L. R. REID,

Bombay Castle, 19th July 1843. Chief Secretary to Government.

To L. R. REID, Esq.,

Chief Secretary to Government, Political Department.

SIR,—In transmitting, for the consideration of the Honorable the Governor in Council, the draft notification* called for in your letter No. 1647, dated the 19th ultimo, I am directed to acquaint you that the Board of Education still entertain the opinion expressed in paragraph 2 of my letter No. 261, dated the 16th June last, that the prize, if open to public competition, should be Rs. 1,000, for they are apprehensive that Rs. 500 will not prove sufficient inducement to any very qualified competitor.

I have the honour to be, &c.

(Signed) C. MOREHEAD,

Board of Education, Bombay, 2nd August 1843. Secretary.

To C. MOREHEAD, Esq.,

Secretary to the Board of Education.

SIR,—I am directed by the Honorable the Governor in Council to acknowledge the receipt of your letter dated the 2nd instant, No. 339, submitting, for the approval of Government, the draft of a proposed notification, inviting essays against the practice of Female Infanticide.

2. In reply, I am desired to inform you that the Honorable the Governor in Council has, with some slight modification, approved of the notification submitted with your letter, and he has also been pleased to increase to the following extent the amount he had originally determined on for two prizes, namely for the

* Omitted; this notification, as amended by Government, being subsequently given in this Selection.

best essay from the sum of Rs. 500 to Rs. 600, and for the second essay from Rs. 300 to Rs. 400.

3. A copy of the Notification, as revised by the Governor in Council, accompanies this letter.

I have the honour to be, &c.

(Signed) L. R. Reid,
Chief Secretary to Government.

Bombay Castle, 19th August 1843.

Notification.

Prize Essays against the Practice of Infanticide.

The Honorable the Governor in Council has been pleased to authorise the award of two prizes for essays against the practice of Female Infanticide, viz. a prize of Rs. 600 for the best, and Rs. 400 for the second essay, subject to the following conditions :—

1. The prizes to be open to general competition among the Native students of any of the public or private educational establishments of this Presidency.

2. The essays to be composed in the English language, and accompanied with a Guzerathee translation; to be fairly transcribed and not in the handwriting of the authors, and to be transmitted to the office of the Secretary to Government before the 1st March 1844.

3. To each essay a motto must be affixed, and the essay must be accompanied with a sealed note bearing on the outside the same motto as that affixed to the essay, and, within, the author's name.

4. The essays will be submitted by Government for the report of a committee selected for the purpose. The sealed notes which accompany the successful essays will alone be opened, and these essays will become the property of Government; the others will be returned unopened with their respective essays to the authors.

5. It is to be distinctly understood that the prizes will not be awarded unless the best and second essays be considered worthy of such distinction by the examining committee; and, in such case, all the sealed packets and essays will be returned.

(Signed) C. Morehead,
Secretary to the Board of Education.

Bombay, 12th September 1843.

To E. H. Townsend, Esq., Secy to Govt. in the Revenue Department;
The Reverend G. Pigott, Secy. to the Bombay Education Society;
C. Morehead, Esq., Secretary to the Board of Education.

Gentlemen,—I am directed to inform you that the Honorable the Gover-

nor in Council is pleased to appoint you a Committee, to report whether, under the terms of the Government Notification dated the 12th September last, published in the Bombay Official Gazette of the 14th of that month, you are of opinion that one or more of the accompanying four essays against the practice of Female Infanticide are deserving of the rewards offered in the above Notification.

I am also desired to request that you will be pleased to state your opinion in regard to the Guzerathee version of the essays, obtaining the aid, if necessary, of the Secretary to Government in the Persian Department, and whether any of these essays are calculated to aid the suppression of Female Infanticide, if printed and circulated.

I have the honour to be, &c.

(Signed) J. P. Willoughby,
Chief Secretary to Government.

Bombay Castle, 13th April 1844.

To J. P. Willoughby, Esq., Chief Secretary to Government.

Sir,—We have the honour to acknowledge the receipt of your letter of 13th April, appointing us a committee to report on the merits of four English essays (three of which were accompanied with translations), with reference to the Government notification of 14th September 1843, and authorising us to refer to the Persian Department, to enable us at the same time to report upon the merits of the translations. That reference was made on the 2nd May, and the reply of Mr. Escombe was received on the 19th instant.

2. We are unanimous in assigning the first place to the essay whose motto is taken from the Pudma Puran, "He who loves sin and commits Infanticide," &c. But some difference of opinion exists in the extent of our approval, Dr. Morehead and Mr. Townsend considering it a well-written, spirited production, worthy of the highest reward, while the Rev. G. Pigott does not think it, as it now stands, calculated to produce the impression desired by Government, though he is of opinion that it contains the elements of a paper calculated to have that effect. We all, however, think that it might with benefit be abridged.

3. General Kennedy's opinion of the Guzerathee version of this essay is, you will observe, generally favourable.

4. The next essay in order of merit, though far behind the first, is, we conceive, that having for its motto, "Virtue alone is happiness below." Dr. Morehead and Mr. Townsend consider this production one of ordinary merit, hardly deserving so great a reward as Rs. 400. Had the Oriental Translator's report of the Guzerathee version been favourable, they were disposed to recommend a reward not exceeding three hundred rupees, or half that of the highest proposed to be given by Government. Considering, however, the unfavourable opinion of the Guzerathee translation of this essay

contained in General Kennedy's last paragraph, they feel hardly justified in recommending the grant of any reward to the writer. Mr. Pigott was decidedly of this opinion before the Oriental Translator's report was received, and in this opinion we are therefore unanimous, notwithstanding the existence of some well-argued passages in this essay.

5. The two remaining essays are such very inferior productions, that we feel it to be quite superfluous to enter into any laboured discussions of their defects: merits they have none.

We have the honour to be, &c.

(Signed) E. H. TOWNSEND.
G. PIGOTT.
C. MOREHEAD.

Bombay, 22nd June 1844.

To C. MOREHEAD, Esq., Secretary to the Board of Education.

E. H. Townsend, Esq. Secy. to Govt. in the Revenue Department.
The Rev. G. Pigott, Secy. to the Bombay Education Society.
C. Morehead, Esq. Secy. to the Board of Education.

SIR,—With reference to the Government Notification of the 14th September 1843, I am directed by the Honorable the Governor in Council to inform you, that four essays against the practice of Female Infanticide were received by Government, and submitted for the opinion and report of a committee composed of the gentlemen named in the margin.

"He who loves sin and commits Infanticide shall be condemned to the hell called 'Tamisra.'"

2. The report of the Committee being in favour of the essay written by Bhawoo Dajee, an Assistant Teacher in the Elphinstone Native Education Institution, with the motto noticed in the margin, and Government concurring in opinion with the Committee regarding the merits of that essay, the Governor in Council has been pleased to award to the author the first prize of Rs. 600.

3. I am further desired to request that you will, under the authority of the Board of Education, be pleased to prepare and submit to Government a draft notification, announcing the name of the successful candidate, stating at the same time the names of the gentlemen who composed the Committee.

4. The General Paymaster has been instructed to pay to you the abovementioned amount, which you will be pleased to make over to Bhawoo Dajee.

5. Neither of the other essays have been deemed worthy of the second prize offered by Government, and they have accordingly been returned to their respective authors.

I have the honour to be, &c.

(Signed) J. P. WILLOUGHBY,
Chief Secretary to Government.

Bombay Castle, 20th November 1844.

POLITICAL DEPARTMENT.

To E. H. TOWNSEND, Esq., Secy. to Govt. in the Revenue Department,
The Rev. G. PIGOTT, Secretary to the Bombay Education Society,
C. MOREHEAD, Esq., Secretary to the Board of Education.

GENTLEMEN,—I am directed to acknowledge the receipt of your letter dated the 22nd June last, reporting on four essays against the practice of Female Infanticide.

2. In reply I am desired to inform you that the Honorable the Governor in Council concurs with you in opinion that the first prize should be awarded to Bhawoo Dajee, the author of the essay on the above subject bearing the motto, "He who loves sin and commits Infanticide shall be condemned to the hell called 'Tamisra.'"

3. The Governor in Council is, however, of opinion, that this essay is not altogether suited for publication in its present form. I am, therefore, desired to request that you will have the goodness, in communication with the author, to revise and condense it,* so as to render it more suitable for circulation in Kattywar, Kutch, and Guzerat, among the tribes in which the revolting crime of Infanticide prevails.

4. The essay in question is herewith returned for the above purpose, and I am desired to convey to you the thanks of Government for the care and attention you have already bestowed on this subject.

I have the honour to be, &c.

(Signed) J. P. WILLOUGHBY,
Chief Secretary to Government.

Bombay Castle, *20th November* 1844.

POLITICAL DEPARTMENT.

From E. H. TOWNSEND, Esq., Secretary to Government, Bombay,
To A. MALET, Esq., Political Agent in Kattywar, Rajkôt.

Sir,—I am directed by the Honorable the Governor in Council to acknowledge the receipt of your letter,† dated the 30th August 1844, No. 102, submitting statements of the Jhareja, Jetwa, and Soomra populations of the province of Kattywar during the year 1843.

2. From statement No. 1 accompanying your letter, it appears that the total male Jhareja population in Kattywar amounted in 1842 to 6,166, and in 1843 to 6,176 souls, being an increase during the latter year of 10 males. It further appears that the total number of females at the end of the year 1842 amounted to 1,854, and in 1843 to 1,959, being an increase during twelve months of 105 females. The increase in the number of females being

* This having been done, the Essay, as revised, was published by Government.

† Omitted from this Selection, the substance of the report and its accompanying statements being contained in this letter.

thus shown to be in a much greater proportion than that of the males, is a highly satisfactory result.

3. Statement No. 2, forwarded with your letter, shows that in 1842 the Jetwa male population of Porebunder and Nowanuggur amounted to 154 souls, and to the same number at the end of the year 1843. The total number of females was 52 in the former and 53 in the latter year, being an increase of 1 female.

4. Statement No. 3 shows that the male Soomra population in Nowanuggur, Moorvee, and Dhurol amounted at the end of 1842 to 360, and in 1843 to 364, being an increase of 4 males. The total number of females was 147 in the former, and 157 in the latter year, being an increase of 10 females.

5. From statement No. 4, accompanying your letter, it appears that the total disbursements from the Infanticide Fund during the year 1843, on account of marriage donations and the maintenance of the Infanticide Establishment, amounted to Company's Rupees 3,657-1-3, and that the balance of the Fund on the 31st December 1843 amounted to Company's Rupees 1,21,011-9-11.

* * * * * * *

7. I am directed to convey to you the approbation of Government for the commendable care and attention which you bestow in the performance of this important portion of your duties.

I have the honour to be, &c.

(Signed) E. H. TOWNSEND,
Secretary to Government.

Bombay Castle, 20th June 1845.

POLITICAL DEPARTMENT.

From J. P. WILLOUGHBY, Esq., Chief Secretary to Govt., Bombay,
To A. MALET, Esq., Political Agent in Kattywar.

SIR,—I am directed by the Honorable the Governor in Council to acknowledge the receipt of your letter,* dated the 10th August last, No. 130, submitting your Annual Report for the year 1844, on Female Infanticide in the province of Kattywar; and forwarding five statements containing the information specified in the margin.

1st. A census of the Jhareja, Jetwa, and Soomra populations of the Province of Kattywar for the year of report.
2nd. A comparative Table of ditto for the years 1841-42, 1842-43, and 1843-44.
3rd. Tables of the proportions of the Male to the Female sex, from ten years of age to one year and under, amongst the Jhareja, Jetwa, and Soomra populations of this Province.
4th. Tables showing the different ages of the Jhareja, Jetwa, and Soomra populations.
5th. Statement of the receipts and disbursements of the Infanticide Fund during the year 1844.

* Omitted; the substance of the report and its accompanying statements being contained in this letter.

2. The 1st and 2nd statements submitted by you show the following results:—

Caste.	No. of Male Population.			No. of Female Population.		
	In 1842.	In 1843.	In 1844.	In 1842.	In 1843.	In 1844.
Jhareja	6,129	6,176	6,430	1,841	1,959	2,175
Jetwa	153	153	154	52	53	57
Soomra	351	364	372	141	157	164

3. Hence it appears that in each instance the increase in the number of females, especially among the Jharejas, has, during the years 1842, 1843, and 1844, been in a greater proportion than the males. This result is very satisfactory, more particularly since, from the 2nd paragraph of your letter, it appears that every one of the females entered in the census passes under the personal observation of the censors.

4. In statement No. 3, the proportion of males to females from ten years of age to one year and under, amongst the Jhareja, Jetwa, and Soomra populations in Kattywar is shown to be as follows:—

Caste.	Under 10 Years.		Under 9 Years.		Under 8 Years.		Under 7 Years.		Under 6 Years.		Under 5 Years.		Under 4 Years.		Under 3 Years.		Under 2 Years.		Under 1 Year.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Jhareja ..	1711	1207	1532	1179	1313	1188	1167	1029	1035	887	903	877	891	755	703	620	400	451	274	232
Jetwa....	25	..	22	..	25	25	15	25	18	16	10	15	5	..	12	14	3	6	2	2
Soomra ..	102	67	107	82	99	58	90	70	77	60	69	50	53	41	39	37	29	22	9	6

5. The following further table shows the result of the census of the Jhareja population in Kattywar, as obtained in 1834, 1837, 1841, and 1844:—

	Under 10 years.		Under 9 years.		Under 8 years.		Under 7 years.		Under 6 years.		Under 5 years		Under 4 years		Under 3 years		Under 2years		Under 1 year.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Mr. Willoughby's census in 1834.	125	83	41	30	96	84	70	43	93	36	89	53	118	40	108	35	103	46	130	44
Mr. Erskine's census in 1837 ...	108	22	35	12	97	28	85	32	105	25	93	12	95	25	125	16	102	32	123	60
Captain Jacob's census in 1841 ..	282	78	150	54	225	65	201	58	176	56	165	70	143	116	140	111	122	95	46	198
Mr. Malet's census in 1844......	1711	1207	1532	1179	1313	1188	1167	1029	1035	887	903	877	891	755	703	620	400	451	274	232

6. The Governor in Council desires me to draw your particular attention

to the extraordinary disproportion between the male and female Jhareja births during the last ten years, which your census for the year 1844 exhibits, when compared with the three censuses of your predecessors, for the years 1834, 1837, and 1841.

7. The result of your census leads to the very improbable inference, if the numbers of males and females shown under each age be correct, that the number of male and female births amongst the Jharejas in Kattywar have, for the last ten years, been annually decreasing from natural causes in the ratio of from ten to twenty per cent. For instance, according to your census, the numbers of males of ten years of age in 1844 was 1711, while those of one year and under were only 274, being in the ratio of 6¼ to 1 in favour of the former, and this, too, notwithstanding the generally admitted fact, that, of all children born alive, at least one-third die before attaining the tenth year.

8. The disproportion between the number of females of the ages of one and ten years is nearly similar to that existing amongst the males of the same ages, namely, 1,207 of ten years, and 232 of one year and under, being in the ratio of about 5¼ to 1.

9. You are requested most carefully to inquire into this point, and submit any explanation you may be able, in regard to this great and extraordinary disproportion, which the Governor in Council can at present only account for by the supposition that the above results have been obtained from incorrect data.

10. From statement No. 4, accompanying your report, it appears that the greatest age amongst male Jharejas is 86, and of female 53 years; amongst the male Jetwa it is 79 and of female 35 years; and amongst the Soomra males it is 72, and of females 37 years.

11. From statement No. 5 the total disbursements paid from the Infanticide Fund during the year 1844, including marriage donations and the maintenance of the Infanticide Establishment, amounted to Company's Rs. 2,047-12-4, or Rs. 1,609-4-11 less than the expenditure of the preceding year; the balance in favour of the Fund on the 31st December 1844 amounts to Company's Rs. 1,21,809-13-3, or Rs. 798-3-4 more than on the 31st December 1843.

* * * * * * *

13. The Governor in Council was prepared, by your previous reports, for the announcement* contained in the last paragraph of your letter. He requests, however, that you will not relax in your efforts to induce the principal Chiefs to contribute towards the diffusion of education in Kattywar, for, unless they can be persuaded to do this under the condition prescribed by the Honorable the Court of Directors, Government will be unable to aid in the accomplishment of this very desirable object.

14. The Governor in Council considers it very creditable to the Jharejas,

* There is no progress towards education on the part of the Chiefs, and I do not at present see any probability of it.

that no application has been made by them during the year 1844 for aid from the Infanticide Fund; although, however, applications for assistance ought not to be encouraged, reasonable support should be extended in cases of destitution and distress.

I have the honour to be, &c.
(Signed) J. P. WILLOUGHBY,
Chief Secretary to Government.

Bombay Castle, 19th January 1846.

From the POLITICAL AGENT IN KATTYWAR,

To J. P. WILLOUGHBY, Esq., Chief Secy. to Government, Bombay.

Dated Rajkot, 26th January 1846.

SIR,—I have the honour to acknowledge the receipt of your letter dated the 19th instant.

2. With reference to paragraphs 5 to 9, I have to express my regret that an incorrect statement accompanied my letter No. 130, August 10th. I now transmit a corrected one, which I beg may be substituted for that formerly sent.

3. I also enclose an additional statement, from which it will be perceived that there have been errors in some of the tables; for I have placed the numbers in each year above the corresponding year they should fill in the line below. Thus, in the report of 1834 for 1833, the children that are 7 years old become 10 years of age; in the report of 1837 for 1836, those that are 3 years old in the first become the 6 years old children of the second, and the 10 years old children of the report of 1841 for 1840.

4. The two first periods of 1833 and 1836 are nearly reconcileable, as there is a diminution in most of the corresponding ages; but they are not reconcileable with the corresponding period of 1840, in which the numbers in the corresponding years are far greater than in the former statements.

5. The second and third periods are irreconcileable throughout; the third and fourth very nearly answer throughout, and great care will be taken in future that the children are regularly placed under the proper ages, which their first year must show, so that I hope there will not henceforward be any irregularity arising from this source.

6. You will perceive that the cause of the mistake in the statement alluded to in paragraph 2 originated from taking the whole of the children under the age mentioned, so that the children for 10 years contained all the children of a lesser age, but other errors had crept in which vitiated even that calculation.

I have the honour to be, &c.
(Signed) A. MALET,
Political Agent.

Kattywar Political Agency, Rajkot, 26th January 1846.

Table of the Proportions of the Jhareja Sexes in Kattywar from under 10 *Years to* 1 *Year, as the same stood on the* 1*st Jan.* 1845.

No.	Talookas.	Under 10 and above 9 years.		Under 9 and above 8 years.		Under 8 and above 7 years.		Under 7 and above 6 years.		Under 6 and above 5 years.		Under 5 and above 4 years.		Under 4 and above 3 years.		Under 3 and above 2 years.		Under 2 and above 1 year.		Under 1 year.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	Nowanuggur	105	36	92	48	91	54	75	51	75	45	41	67	127	102	133	113	81	71	157	122
2	Moorvee	5	4	17	7	12	9	7	12	11	7	11	17	15	12	15	11	29	31	23	22
3	Dherol Surufdur	15	2	5	4	10	10	14	8	5	6	7	5	14	15	8	3	23	20	17	13
4	Rajkot Sirdhar	3	1	4	1	1	1	1	1	..	..	..	4	2	2	3	3	5	5	5	1
5	Gondul Dhorajee	12	5	13	6	6	12	14	13	9	9	4	5	9	8	18	21	29	28	24	28
6	Kotra Sanganee	2	..	2	1	3	4	1	1	..	..	1	..	1	2	1	1	1	2	3	2
7	Veerpoor Khureree	4	1	1	2	2	1	..	..	2	1	2	..	2	1	2	1	4	7	..	1
8	Drappa	2	1	3	3	7	2	4	1	2	..	2	1	2	5	11	6	10	12	7	11
9	Mallia	1	2	2	1	..	3	..	..	1	1	2	1	1	..	2	4	2	2	2	7
10	Jhallia Dewanee	2	..	1	..	..	..	1	1	..	..	1	3	..	2	2	2	3	2	4	2
11	Khureesra	4	1	1	1	1	1	2	4	..	..	1	2	2	3	1	2	..	..	3	1
12	Lodeeka	1	..	..	..	2	2	1	..	1	1	..	..	..	..	3	2	4	5	1	1
13	Gowreedur	1	..	..	..	..	..	1	..	..	..	..	1	1	1	1	..	2	1	1	3
14	Shapoor	..	..	..	..	..	..	..	..	2	..	2	..	..	..	..	..	2	1	..	..
15	Rajpoora	3	1	2	..	3	1	1	..	..	..	..	1	1	..	..	2	3	1	3	2
16	Mengnee	1	..	2	2	..	..	..	..	2	..	..	1	1	2	1	..	4	1	2	2
17	Bhadwa	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	1	..	1	..
18	Satodur Wowree	5	2	3	1	..	3	2	1	2	3	..	..	1	2	..	5	7	8	1	..
19	Mooleeladeree	4	..	2	..	1	2	2	4	3	..	3	3	3	2	4	4	3	9	3	3
20	Gutka	1	..	2	..	1	..	1	2	..	..	..	..	2	..	..	..	4	1	..	2
21	Kotaria	..	1	1	..	..	..	..	1	..	2	..	..	1	..	1	1	3	..	..	..
22	Paal	..	..	1	..	..	..	1	1	..	..	..	..	..	..	..	2	..	..	2	..
23	Seesang Chandlee	..	..	3	2	..	1	..	..	1	1	..	1	1	3	1	1	4	2	5	3
24	Kotra Nyajee	3	..	1	..	2	3	..	5	1	..	..	..	1	1	6	..	1	2	5	3
25	Veerwa	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1	..	..
26	Mowa	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	1	..	..
27	Kaksiallee	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
28	Wudalee	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..
29	Wankaneer	..	..	..	..	1	1	..	1	..	1	1	..	..	1	..	1	..	1	..	..
30	Hulwud Drangdra	7	..	4	..	2	3	4	5	5	4	7	2	5	3	3	1	6	6	5	3
	Total	181	57	162	79	146	115	132	112	124	81	85	115	193	167	217	186	231	220	274	232

Table of the Proportions of the Jetwa Sexes in Kattywar from under 10 *Years to* 1 *Year, as the same stood on the* 1*st January* 1845.

No.	TALOOKAS.	Under 10 and above 9 years.		Under 9 and above 8 years.		Under 8 and above 7 years.		Under 7 and above 6 years.		Under 6 and above 5 years.		Under 5 and above 4 years.		Under 4 and above 3 years.		Under 3 and above 2 years.		Under 2 and above 1 year.		Under 1 year.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	Poorbunder..........	3	..	4	..	3	5	3	4	2	1	1	5	..	..	6	6	2	3	1	1
2	Nowanuggur	..	..	..	..	1	..	..	1	1	..	..	..	2	..	2	2	..	1	1	1
	Total....	3	..	4	..	4	5	3	5	3	1	1	5	2	..	8	8	2	4	2	2

Table of the Proportions of the Soomra Sexes in Kattywar from under 10 *Years to* 1 *Year, as the same stood on the* 1st *January* 1845.

No.	Talookas.	Under 10 and above 9 years.		Under 9 and above 8 years.		Under 8 and above 7 years.		Under 7 and above 6 years.		Under 6 and above 5 years.		Under 5 and above 4 years.		Under 4 and above 3 years.		Under 3 and above 2 years.		Under 2 and above 1 year.		Under 1 year.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	Nowanuggur	5	7	4	6	6	5	7	9	6	6	8	8	18	6	6	9	15	11	..	2
2	Moorvee	..	..	1	..	1	1	2	..	1	..	1	..	..	..	1	1	2	2	2	..
3	Dherol Surufdur	1	..	3	1	2	..	4	1	1	4	2	1	1	1	3	5	3	3	7	6
	Total....	6	7	8	7	9	6	13	10	8	10	11	9	19	7	10	15	20	16	9	8

Statement showing the Numbers of the Children at one period above the numbers which should correspond with them, after deducting Deaths in the next period.

	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1834, For 1833.	76	43	93	36	59	53	118	40	108	35	103	46	130	44	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1837, For 1836.	108	22	35	12	97	28	85	32	105	25	93	12	95	25	125	16	102	32	123	60	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1841, For 1840.	..	..	..	..	..	..	..	..	232	73	150	54	225	65	201	58	176	56	165	70	143	116	140	111	122	95	96	128	..	..	..	..	..	..
1845, For 1844.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	181	55	162	79	146	113	121	111	127	86	85	115	193	169	217	189	231	219	274	232

POLITICAL DEPARTMENT.

To A. MALET, Esq., Political Agent in Kattywar.

Dated 16*th February* 1846.

SIR,—I am directed by the Honorable the Governor in Council to acknowledge the receipt of your letter dated the 26th ultimo, No. 34, and to inform you that the explanation therein submitted is satisfactory, as showing that the errors pointed out by Government in the census submitted with your letter dated the 10th August last, No. 130, are for the most part not attributable to the censors, but were made in your office.

2. It is clear, however, that the amended returns now submitted by you are still defective, from the improbable fluctuation therein shown in the numbers of the male and female children at different ages. For instance, it is made to appear that in the Nowanuggur and Moorvee Talookas there are more male and female Jhareja children between the ages of seven and eight than between six and seven years, and in the former Talooka more male children between five and six than between four and five years, and nearly double the number between the ages of two and three than between one and two years of age; while experience proves that the opposite would be the more probable and correct result.

3. I am at the same time desired to request that you will be pleased to adopt every means in your power to obtain, for the future, correct returns of the Jhareja population of Kattywar.

I have the honour to be, &c.

(Signed) J. P. WILLOUGHBY,
Chief Secretary to Government.

Bombay Castle, 16*th February* 1846.

From Lieutenant Colonel W. LANG, Acting Political Agent in Kattywar,
To A. MALET, Esq., Officiating Chief Secretary to Government, Bombay.

Dated Rajkot, 25*th August* 1846.

SIR,—I have the honour to forward the usual annual returns of the Jhareja, Jetwa, and Soomra population of Kattywar for 1845, together with a statement* of the receipts and disbursements of the Infanticide Fund for the same year. The increase in the number of the female children in all these tribes, which has been going on since the introduction of the present system for the suppression of Infanticide in 1835, continues to be shown in the returns now submitted. In the case of the Jetwa and Soomra population the increase is equal in both sexes, but the Jhareja census is not so favourable, as it shows an addition of only 165 female children to 202 males. I fear, however, that

* Omitted from this Selection, the substance being given in paragraph 2 of the report.

there are still a great many inaccuracies in these returns. The proportion of births of both sexes to the number of married Jharejas appears, generally, to be exceedingly small, and in Veerpoor Khureree, and several of the smaller Talookas, there is not a single birth of either a male or female child during the year under review. The number of grown-up Jharejas in Veerpoor Khureree, it will be observed, is sixty-five, and I have ascertained from the censor that forty-four of these are married. It is exceedingly improbable, therefore, that a year should have passed without a single child having been born to any of these; and in this Talooka I find that last year's return was equally blank, which makes it amount almost to a certainty that there must be some concealment of the births that actually take place. I have, therefore, sent for the Chiefs of all the Talookas in which no births of either sex are registered during last year, and shall endeavour to ascertain the true state of the case. I have also directed the Native Agent to ascertain, as some guide to the censor for the future, the proportion of births to married men amongst one or two other castes where he has the means of doing so, and have instructed the censor to be very particular for the future in noticing all these points when making his tour of the different Talookas, and, when his suspicions are excited by any disproportions either in this respect or with regard to the numbers of children of different sexes and ages, never to rest content till he has made the fullest inquiries on the spot, and adopted every other means in his power to satisfy himself that there is nothing wrong.

2. No accusation of Infanticide has been preferred during the year under review, and the censor informs me that throughout the whole of his tour he heard no mention made of any one having been suspected of the crime. It will be seen from the account of the Infanticide Fund, that only three Jharejas have required assistance for the marriage of their daughters during the past year, which was sanctioned to each of them in 1843, and that the balance in hand has increased from Rs. 1,21,809-13-3 to Rs. 1,25,713-3-10; the expenditure, including the pay of the Infanticide establishment, and the reward of Rs. 600 paid for an essay against Female Infanticide, having amounted to only Rs. 2,205-9-0. This prize, I observe, was awarded to Bhow Dajee, and, from Mr. Chief Secretary Willoughby's letter of the 20th November 1844 to the Committee appointed to examine the four prize essays presented on the subject, it appears to have been intended to publish a revised and condensed copy of the successful one for circulation in Kattywar. I trust this has not been lost sight of, as there can be no doubt that Guzerathee treatises of this description would be read with interest by the Jharejas and other Rajpoots in the province, and they would, I think, be likely to do much good. The education, however, even of those who can read, is generally so superficial that these essays, to be appreciated, would require to be written in the plainest language and simplest style, and, should there still be a doubt of the expediency of publishing that of Bhow Dajee for this or other reasons, I beg to suggest that two prizes should again be offered for general competition through-

out the Presidency, for the two best essays against Female Infanticide, to be composed in the Guzerathee language, and in a style sufficiently simple to be intelligible to the Rajpoots themselves. These prizes should also be continued from time to time, as treatises on this subject, besides being circulated to the Rajpoots and others who could read throughout the province, would be very useful as school books, where there is such a great want of works of every kind in the vernacular language.

3. It has not yet been found possible to induce the Rajpoots of other tribes, in giving their daughters in marriage to the Jharejas, to insist beforehand on a stipulation being made for the preservation of the female offspring, the difficulty, doubtless, being to prevail upon all the Chiefs with whom the Jharejas intermarry, to combine in the introduction of a measure of the kind, or to persuade one or two of the most influential of them to originate it, which can scarcely, of course, be expected, unless they can get all the others to join in the agreement. I shall not, however, lose sight of the wishes of Government on this point. In the returns now forwarded, even if they could be implicitly relied on, there does not appear anything in the proportion of females to males, in any particular Talookas, to call for rewards of any kind to the Chiefs ; but I think it is very desirable that presents should again be conferred by Government on the Jharejas who have, to all appearance, if we may judge from the number of female children they have preserved, renounced the practice of Infanticide entirely. Mr. Willoughby, in his letter of the 24th September 1834, included in his recommendation for rewards all the Jharejas who had at that time two daughters living. There were then only two Jharejas with four female children, thirteen with three, and eighty with two each. I find, however, that there are now two Jharejas with five daughters each (there were three, but one of them lately lost a married daughter), nineteen with four, and one hundred and five with three.* I would, therefore, propose that the rewards on the present occasion should be confined to those with four daughters and upwards, and that they should amount to Rs. 300 to each, the rate recommended by Mr. Willoughby. This would cause an expenditure of upwards of Rs. 6,000, but the Infanticide Fund can well admit of it, and I humbly conceive that the amount would be most usefully expended, as showing, that while Government was not slow to punish those who violated their Infanticide engagements, it is equally desirous to mark with its approbation those who appear to have distinguished themselves by a strict adherence to them. Should it be considered proper to confer some slight mark of distinction on the Jharejas who have three daughters alive, a present of clothes for themselves or for their daughters would perhaps be the most appropriate mode of doing so, at a moderate expense ; but as the least sum that would be required for each would be Rs. 50, and this would scarcely suffice were clothes to be purchased and presented to the fathers for each of their daughters,

* There are now 387 Jharejas with two daughters each.

it would cause an additional expenditure of between Rs. 5,000 and Rs. 6,000. The state of the Infanticide Fund, however, is so flourishing, that Government may perhaps be pleased to sanction this likewise.

4. I am happy to be able on this occasion to report, that the continued endeavours of my predecessor, to enlist the Chiefs of the province in the cause of education, were crowned, before his departure, with as complete success as could well be desired, in as far at least as relates to their subscribing for the establishment of a superior school at Rajkot, with the view of introducing a better system of education throughout the province generally. As is known to Government, many letters had been written to the different Chiefs both by Mr. Malet and his predecessors, but with little, if any, effect. On visiting Nowanuggur, however, in November last, Mr. Malet spoke to his Highness the Jam on the subject, and persuaded him to consent to an annual subscription, at the rate of one per cent. on his tribute. He then addressed letters to the other principal Chiefs, informing them of the good example which had been set by the Jam, and calling upon them to follow it. This was immediately done by His Highness the Nuwab of Joonagur, who, in consideration of his rank and the smaller amount of tribute paid by him, agreed to subscribe at the rate of two per cent. The Raja of Drangdra likewise speedily responded to the call, and circulars were afterwards written by Mr. Malet to all the remaining Chiefs and Talookdars in the province. The whole of those who have yet sent replies have agreed to the plan of giving one per cent. on their tribute, except the Thakoor of Bhownuggur, who wrote in reply that he had formerly proposed to give one rupee for each day of the year, but his Karbaree had not forwarded his letter, and that he would now reserve the point for discussion with Mr. Malet, when he met him, as he had a number of grievances connected with the introduction of certain new regulations into his capital to complain of. I received this letter shortly after Mr. Malet's departure, and wrote, in reply, urging him to follow the example which had been set by so many of the other Chiefs, and I had hoped, ere this, to have received the Thakoor's reply agreeing to do so, which I have no doubt will eventually be sent. In the mean time, however, I beg to submit a statement* showing the names of the several Chiefs and Talookdars from whom replies have been received up to the present time, and specifying the amount of tribute paid by each, and their respective subscriptions for the general improvement of education in Kattywar, calculated upon it.

5. It will be observed from this statement, that the sum already subscribed is Rs. 4,398-13-1 per annum; and, if all the other Chiefs and Talookdars agree to the same arrangement, which there is every prospect of their doing, the amount realised during the year from this source will be between nine and ten thousand Company's rupees. Mr. Malet did not address the Amrelee and Okhmundul Komavisdars, considering that Government would doubtless pre-

* Omitted from this Selection.

fer applying to His Highness the Gaekwar through the Resident at Baroda. It is not, I hope, too much to expect that His Highness will readily follow the example of His Highness the Nuwab of Joonagur, in the higher rate than the other tributaries which he has agreed to pay on his tribute, and grant two per cent. from the whole of his receipts from Kattywar for the improvement of the system of education throughout the province, in which case, if our Government would be graciously pleased to do the same (and it is surely not too much to ask for such a grand object), it would at once swell the funds available for this purpose to upwards of Rs. 30,000 a year.

6. With so gratifying a prospect before us, as far as the funds required are concerned, it is desirable that no time should be lost in commencing the erection of a capacious and handsome school-house at Rajkot; and on this point, therefore, I shall feel obliged by your obtaining for me the instructions of the Honorable Board as to the amount which it is considered proper to expend upon the building, and the plan of the college or school in Bombay, or elsewhere, best adapted to the purpose, on which it would be advisable to erect it. I hope, likewise, that early instructions will be issued to the proper authorities at the Presidency for the selection of the fittest man that can be found for the situation of head Guzerathee master, and of fully qualified men for those of Guzerathee teachers in different departments. With such ample funds, the establishment of a good English school, under a thoroughly qualified European master, may probably be eventually contemplated by Government; but I am myself humbly of opinion that our first efforts should be confined to the introduction of the best possible system of vernacular education throughout the province; and with this object, although I would, of course, have the head school at Rajkot, I humbly conceive it would be necessary to establish branch schools, all of them under teachers educated in Bombay, at the most central places in different parts of the province; to afford to all desirous of securing for their children a thoroughly good vernacular education the opportunity of sending them to one of these schools, from which they could afterwards be sent to the head school at Rajkot, if desirous of prosecuting their studies in the higher and more difficult branches, instruction in which would necessarily be confined in a great measure to the Rajkot school. All these branch schools would, of course, be under the entire control of the head master at Rajkot, and it would form an important part of his duty to visit them as frequently as possible, and to select from each the most able youths for further instruction at Rajkot, provided their parents were willing to send them there, for the greater encouragement to which it may hereafter be advisable to allot a limited number of scholarships to the Rajkot school. As regards an English school, in the present low state of education in Kattywar, I doubt not, many might be induced to attend it for a time, but few, I fear, would be likely to remain long enough to obtain more than a smattering of English; whereas the same period spent in attendance at a thoroughly efficient vernacular school would suffice for the attainment of a tolerable education in their own

language, and impart to those who had the time and inclination to prosecute their studies further a taste for cultivating the higher branches of knowledge, so far as they could be taught from Guzerathee works. I am aware that the great want of these forms at present a serious objection to confining our efforts to vernacular education alone, but this seems only to make it the more incumbent upon us to adopt some more efficacious measures to obtain a supply of the necessary works on different subjects in the vernacular language of the country, since the education of the great mass of the people, in any language but their own, seems, to my humble judgment, altogether impossible.

7. I offer these observations, however, with much diffidence, as it seemed necessary, without delay, to allude to the several points connected with the introduction of a new system of education into Kattywar, which are deserving of the maturest consideration of Government. The two schoolmasters who have now been at Rajkot for so many years, although educated in Bombay, appear scarcely to have produced the slightest impression, so that, if the vernacular system is to be adopted, for the present at least it must be evident that everything will depend on the head schoolmaster who may be selected being a very superior man in every respect; and no expense, therefore, should be spared in securing the services of the best man available for the duty in Bombay, as well as those of the best qualified subordinate teachers in the different branches of education.

I have the honour to be, &c.

(Signed) W. Lang,
Acting Political Agent.

Kattywar Political Agency, Rajkot, 25th August 1846.

P.S.—I find that among the Jetwas there are four with three female children each, and thirteen with two, and among the Soomras one with five daughters, two with four, thirteen with three, and thirty with two each; and shall feel obliged by your obtaining the instructions of Government for me, whether any rewards, sanctioned for the Jharejas, should not be extended to the Jetwas and Soomras who have preserved the same number of female children.

(Signed) W. Lang,
Acting Political Agent.

Census of the Jetwa Population in Kattywar, for the Year 1845.

Number.	Names of Talookas.	Males.												Females.										
			A. D. 1845.												A. D. 1845.									
						Deduct.			Balance.									Deduct.						
		Total for the Year ending 1844.	Born.	Newly residing in the Talooka during 1845.	Total.	Died.	Left the Country.	Total.	Above 10 Years of Age.	Under ditto.	Total.	Increase.	Decrease.	Total for the Year ending 1844.	Born.	Newly residing in the Talooka during 1845.	Total.	Born and Died.	Died.	Left the Country.	Total.	Balance.	Increase.	Decrease.
1	Poorbunder........	125	2	..	127	2	..	2	85	40	125	..	..	46	3	..	49	..	..	..	..	49	3	..
2	Nowanuggur	29	3	..	32	..	..	..	17	15	32	3	..	11	..	..	11	..	..	..	..	11	..	..
	Total..	154	5	..	159	2	..	2	102	55	157	3	..	57	3	..	60	..	..	..	..	60	3	..

Census of the Jhareja Population in

No.	Talookas.	Males.								
		Total for the Year ending 1844.	A. D. 1845.							
			Born.	Newly residing in Talooka during 1845.	Total.	Deduct.			Balance.	
						Died.	Left the Country.	Total.	Above 16 Years of Age.	Under 16 Years of Age.
1	Nowanuggur	3645	149	29	3,823	61	15	76	2,212	1,535
2	Moorvee	518	10	10	538	7	9	16	311	211
3	Dherol Surufdur ..	426	30	23	479	6	5	11	253	215
4	Rajkot Sirdhar....	67	2	..	69	1	7	8	34	27
5	Gondul Dhorajee..	505	15	2	522	14	6	20	291	211
6	Kotra Sanganee ..	65	3	1	69	1	..	1	41	27
7	Veerpoor Khurerec.	96	..	..	96	..	..	..	65	31
8	Drappa..........	181	9	..	190	11	1	12	102	76
9	Mallia	61	1	1	63	3	2	5	39	19
10	Jhallia Dewanee ..	51	1	1	53	2	..	2	33	18
11	Khureesra	61	1	..	62	..	..	..	37	25
12	Lodeeka	45	2	..	47	..	..	..	24	23
13	Gowreedur	20	1	3	24	1	..	1	15	8
14	Shahpoor........	22	..	1	23	..	..	..	13	10
15	Rajpoora	44	..	1	45	1	..	1	22	22
16	Mengnee	29	..	..	29	..	..	..	15	14
17	Bhadwa	8	1	..	9	..	..	..	4	5
18	Satodur Wowree ..	124	3	10	137	3	2	5	86	46
19	Mooleeladeree	130	3	11	144	..	..	..	93	51
20	Gutka	26	2	1	29	..	..	..	14	15
21	Kotaria	11	2	..	13	1	..	1	4	8
22	Paal............	14	1	..	15	..	..	..	7	8
23	Seesang Chandlee..	77	2	..	79	..	..	..	53	26
24	Kotra Nyajee	52	2	..	54	..	1	1	30	23
25	Veerwa..........	2	..	..	2	..	..	..	2	..
26	Mowa	9	1	..	10	..	..	..	6	4
27	Kaksiallee	8	..	..	8	..	..	..	5	3
28	Wudalee	8	..	..	8	..	..	..	8	..
29	Wankaneer	8	1	1	10	..	..	..	5	5
30	Hulwud Drangdra.	117	8	7	132	5	..	5	61	66
	Total....	6,430	250	102	6,782	117	48	165	3,885	2,732

Kattywar, for the Year 1845.

			FEMALES.										
				A. D. 1845.									
							Deduct.						
Total.	Increase.	Decrease.	Total for the Year 1844.	Born.	Newly residing in the Talooka during 1845.	Total.	Born and Died.	Died.	Left the Country.	Total.	Balance.	Increase.	Decrease.
747	102	..	1,225	108	12	1,345	6	26	8	40	1,305	80	..
522	4	..	172	17	5	194	..	8	1	9	185	13	..
468	42	..	160	21	12	193	2	2	..	4	189	29	..
61	..	6	31	..	..	31	..	..	3	3	28	..	3
502	..	3	186	11	..	197	2	1	2	5	192	6	..
68	3	..	17	3	1	21	..	..	..	..	21	4	..
96	..	..	24	..	..	24	..	..	..	..	24	..	..
178	..	3	54	8	..	62	1	2	1	4	58	4	..
58	..	3	29	1	..	30	..	1	..	1	29	..	..
51	..	..	18	..	1	19	..	1	3	4	15	..	3
62	1	..	23	2	..	25	1	..	..	1	24	1	..
47	2	..	12	..	2	14	..	..	..	..	14	1	..
23	3	..	7	2	1	10	1	1	..	2	8	1	..
23	1	..	2	..	..	2	..	..	..	..	2	..	..
44	..	..	9	2	..	11	1	..	..	1	10	1	..
29	..	..	12	2	..	14	..	1	..	1	13	1	..
9	1	..	3	..	..	3	..	..	..	..	3	..	..
132	8	..	43	8	..	51	..	1	2	3	48	5	..
144	14	..	39	3	4	46	..	1	..	1	45	6	..
29	3	..	7	..	4	11	..	..	..	..	11	4	..
12	1	..	5	..	..	5	..	..	..	..	5	..	..
15	1	..	4	..	..	4	..	..	..	..	4	..	..
79	2	..	26	5	..	31	2	1	..	3	28	2	..
53	1	..	16	2	..	18	..	..	..	..	18	2	..
2	..	..	1	1	..	2	1	..	..	1	1	..	..
10	1	..	2	..	..	2	..	..	..	..	2	..	..
8	..	..	2	..	..	2	..	..	..	..	2	..	..
8	..	..	2	..	..	2	..	..	..	..	2	..	..
10	2	..	10	..	2	12	..	..	..	..	12	2	..
127	10	..	34	4	1	39	..	3	..	3	36	2	..
6617	202	15	2,175	200	45	2,420	17	49	20	86	2,334	165	6

Census of the Soomra Population in Kattywar, for the Year 1845.

Number.	Names of Talookas.	Males. Total for the Year ending 1844.	Males. A. D. 1845. Born.	Males. A. D. 1845. Newly residing in the Talooka during 1845.	Males. A. D. 1845. Total.	Males. A. D. 1845. Deduct. Died.	Males. A. D. 1845. Deduct. Left the Country.	Males. A. D. 1845. Deduct. Total.	Males. A. D. 1845. Balance. Above 16 Years of Age.	Males. A. D. 1845. Balance. Under ditto.	Males. A. D. 1845. Balance. Total.	Males. A. D. 1845. Increase.	Males. A. D. 1845. Decrease.	Females. Total for the Year ending 1844.	Females. A. D. 1845. Born.	Females. A. D. 1845. Newly residing in the Talooka during 1845.	Females. A. D. 1845. Total.	Females. A. D. 1845. Deduct. Born and Died.	Females. A. D. 1845. Deduct. Died.	Females. A. D. 1845. Deduct. Left the Country.	Females. A. D. 1845. Deduct. Total.	Females. A. D. 1845. Balance.	Females. A. D. 1845. Increase.	Females. A. D. 1845. Decrease.
1	Nowanuggur	236	7	4	247	3	..	3	139	105	244	8	..	108	8	3	119	1	2	..	3	116	8	..
2	Moorvee	45	..	8	53	1	10	11	28	14	42	..	3	13	2	2	17	..	..	2	2	15	2	..
3	Dherol Surufdur	91	3	1	95	3	..	3	54	38	92	1	..	43	2	..	45	..	5	..	5	40	..	3
	Total..	372	10	13	395	7	10	17	221	157	378	9	3	164	12	5	181	1	7	2	10	171	10	3

POLITICAL DEPARTMENT.

From A. MALET, Esq., Secretary to Government, Bombay,
To Captain W. LANG, Political Agent in Kattywar.

Dated 26th February 1847.

SIR,—I am directed by the Honorable the Governor in Council to acknowledge the receipt of your letter dated the 25th August last, No. 193, submitting a report, for the year 1845, on Female Infanticide in the province of Kattywar, and forwarding the following five returns:—

1. A census of the Jhareja population of the province of Kattywar for the year 1845.
2. A census of the Jetwa population of Kattywar for 1845.
3. A census of the Soomra population of Kattywar for 1845.
4.* A statement of the receipts and disbursements of the Infanticide Fund during the year 1845.
5.* A statement of the subscriptions agreed to by the Chiefs in Kattywar for the support of an educational institution in that province.

2. The three first statements show the following results, on comparison with similar returns for former years:—

Caste.	No. of Male Population.				No. of Female Population.			
	1842.	1843.	1844.	1845.	1842.	1843.	1844.	1845.
Jhareja....	6129	6176	6430	6617	1841	1959	2175	2334
Jetwa	153	153	154	157	52	53	57	60
Soomra....	351	364	372	378	141	157	164	171

3. The Governor in Council considers this comparison to be very satisfactory, showing, as it does, an increase in the number of females in the three tribes, and it is presumed that you must have been led by misconception to the conclusion, expressed in your 1st paragraph, that "the Jhareja census is not so favourable," since, although the increase of female children (159, not 165 as stated by you) is less than the male, still the proportion is in advance of the three preceding years, as shown below:—

The proportion of male to female children was

In 1842, as $3\frac{1}{4}$ to 1	In 1844, as $2\frac{11}{12}$ to 1, and
In 1843, as $3\frac{1}{8}$ to 1	In 1845, as $2\frac{7}{8}$ to 1

A result which must be considered as most satisfactory.

4. It however appears probable, from the circumstances reported in your 1st paragraph, that concealment of the birth of children still continues to be practised in some of the Talookas; but it is to be hoped that the judicious

* Omitted from this Selection; vide notes at pages 649 and 652.

measures you have adopted to ascertain whether such is the fact will result in the ascertainment of the real state of the case.

5. The information communicated in the first part of your 2nd paragraph would be highly satisfactory, were it certain that the censor had exerted himself in a manner calculated to be successful in eliciting information on the subject of Infanticide, since the period cannot yet have arrived for the crime to be held in such abhorrence that those persons who alone from position and connexion would be cognisant of it would willingly denounce it.

6. With reference to the latter part of your 2nd paragraph, I am directed to inform you that the essay on Infanticide by Bhow Dajee is now in a condensed form being printed for circulation in Kattywar. The Governor in Council is not, therefore, disposed at present to do more, but the subject will be considered at a future period.

7. It is gratifying to Government to find that there are now so many more female children in the families of the Jharejas than there were in 1834.

8. As the Infanticide Fund can well bear the expense, the Honorable the Governor in Council is pleased to sanction the rewards suggested in the latter part of your 3rd paragraph and in the postscript of your letter, namely Rs. 300 to each family with four daughters and upwards, and Rs. 50 to each family in which there may be three daughters, the parents having the option of receiving the amount either in clothes or money.

9. It is very satisfactory to Government to find that the subscription of the Chiefs in Kattywar towards the establishment of an educational institution in that province had increased to Rs. 4,398-13-1 per annum. The Governor in Council requests that you will continue to use your utmost endeavours to induce all the Chiefs in the province to contribute towards this desirable object, in which case a yearly revenue of above Rs. 9,000 may be anticipated from this source alone; and as it is probable that other wealthy Natives will contribute, it is to be hoped that ere long between ten and eleven thousand rupees per annum will be available for educational purposes.

10. I am directed to transmit for your information a copy of my letter of this date to the Officiating Resident at Baroda, from which you will perceive that Mr. Andrews has been instructed to communicate with His Highness the Gaekwar on this subject, with the view of inducing His Highness to contribute one per cent. on all his receipts from Kattywar towards the support of the proposed institution. In the mean time a reference has been made to the Board of Education, to ascertain what assistance it will be able to furnish in the way of books and of qualified teachers for a vernacular school.

11. As it is desirable that distinct subjects should be brought before Government in separate letters, I am instructed to request that, in your future correspondence, you will keep that of education distinct from Infanticide.

I have the honour to be, &c.

(Signed) A. MALET,

Bombay Castle, 26*th February* 1847. Secretary to Government.

***Minute by the Honorable Mr.* WILLOUGHBY, *Member of Council, Bombay, concurred in by the Board, dated the 24th March* 1848, *reviewing the Kattywar Infanticide Report for the Year* 1846.**

With the accompanying Infanticide Report* for Kattywar, for the year 1846, Major Lang, the Political Agent in that province, has forwarded the following returns connected with this subject:—

1*st.*—Tables showing the census of the Jhareja, Jetwa, and Soomra population in Kattywar, at the close of the year 1846.

2*nd.*—Abstract tables of ditto ditto ditto.

3*rd.*—Comparative tables of the Jhareja, Jetwa, and Soomra population in Kattywar, during the years 1844-45, 1845-46, and 1846-47.

4*th.*—Tables showing the different ages of the Jhareja, Jetwa, and Soomra population at the close of the year 1846.

5*th.*—Returns showing the number of the Jhareja, Jetwa, and Soomra population in Kattywar, of each sex, from 10 years to 1 year old, as the same stood on the 31st December 1846.

6*th.*—Statement of the receipts and disbursements of the Infanticide Fund, from the 1st January to the 31st December 1846.

7*th.*—A statement showing that between the 29th July and the 28th December 1847, rewards, amounting in the aggregate to the sum of Rs. 15,450, were granted by Government amongst 120 Jharejas, 1 Jetwa, and 18 Soomras, for preserving their daughters.

2. The first of the above returns, as compared with former statements, exhibits the following result:—

Caste.	1842.		1843.		1844.		1845.		1846.	
	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.
Jhareja..	6129	1841	6176	1959	6430	2175	6617	2334	6601	2429
Jetwa ..	153	51	153	53	154	57	157	60	160	75
Soomra..	351	141	364	157	372	164	378	171	382	199

3. The above table gives the proportionate per-centage noted in the margin of females to males during the five years therein specified. These results exhibit during each year a steady and satisfactory increase in the female portion of these tribes, and afford cause for congratulation at the very beneficial results which

Years.	Jharejas.	Jetwas.	Soomras.
1842	30 per cent.	33$\frac{3}{10}$ per cent.	40$\frac{1}{10}$ per cent.
1843	31$\frac{7}{10}$ „	34$\frac{2}{3}$ „	43$\frac{1}{10}$ „
1844	33$\frac{4}{5}$ „	37 „	44$\frac{1}{10}$ „
1845	35$\frac{3}{10}$ „	38$\frac{1}{5}$ „	45$\frac{1}{5}$ „
1846	36$\frac{4}{5}$ „	46$\frac{4}{5}$ „	52$\frac{1}{10}$ „

* Dated the 30th December 1847. This report and its accompanying statements are omitted, the substance being contained in the above Minute.

have attended the measures adopted by Government for the suppression of Female Infanticide in Kattywar.

4. The return marked B shows the number of female children in each of the Jhareja, Jetwa, and Soomra families, to have been as follows at the close of the year 1846 :—

Tribe.	Having 1 Daughter alive.	Having 2 Daughters alive.	Having 3 Daughters alive.	Having 4 Daughters alive.	Having 5 Daughters alive.	Having 6 Daughters alive.
Jhareja............	1172	397	113	27	2	1
Jetwa............	25	16	6	..	..	..
Soomra............	63	35	11	2	5	..

5. From Statement C it appears that the proportion of unmarried and unbetrothed to married females, of these tribes, was as follows at the close of the year 1846 :—

Tribe.	Total No. of Females.	Married and Widows.	Betrothed.	Unbe-trothed.
Jhareja	2429	627	298	1504
Jetwa..........	75	16	18	41
Soomra	199	58	29	112

6. The great proportional increase in the number of female Jhareja children from 10 years old and under, alive at the close of the year 1846 (vide Table E), as compared with the numbers of the same age ascertained to be alive in the year 1834, is in the highest degree satisfactory: Major Lang, however, expresses a doubt whether the census for the year 1846 can be relied on with sufficient confidence to admit of a comparison being drawn for former years.

Years.	Under 10 years of age.		Under 9 years of age.		Under 8 years of age.		Under 7 years of age.		Under 6 years of age.		Under 5 years of age.		Under 4 years of age.		Under 3 years of age.		Under 2 years of age.		Under 1 year of age.	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
1834............	125	33	41	30	96	34	76	43	93	36	89	53	118	40	108	35	103	46	130	44
1846............	145	109	131	113	122	84	83	110	188	159	218	177	154	145	216	182	318	253	189	171
Increase	20	76	90	83	26	50	7	67	95	123	129	124	36	105	108	147	215	207	59	127

7. As compared with the returns for former years, the errors in the census for the year 1846, if any, are, I am inclined to believe, but trifling: as far, therefore, as the results above shown can be relied on, the number of male children from 10 years of age and under amounted in 1834 to 979, and the female to 394. At the close of the year 1846, being an interval of twelve years, the male children between the same ages had increased from 979 to 1,764, and the female from 394 to 1,503. The female children from the age of ten downwards

bore in 1834 the proportions of about 40 per cent. to the male, while in 1846 this per-centage had increased to 85.

8. The enclosure marked G is a list of persons to whom rewards have been granted by Government for having preserved their daughters. These rewards were ordered to be bestowed in the Government letter of the 26th February 1847, at the rate of Rs. 300 to each Jhareja, Jetwa, or Soomra family with four daughters and upwards, and Rs. 50 to each family with three daughters. The sum already expended on this account has amounted to Rs. 15,450, and Major Lang states that Rs. 2,150 more will still be required, if all the heads of the families entitled to receive the rewards accept of them. The amount already expended on this account, and the further sum required, should be sanctioned, and Major Lang should be informed that the course he adopted while distributing these presents, as reported in his 3rd paragraph, was judicious, and is approved by Government.

9. The balance in favour of the Infanticide Fund at the close of 1845 amounted to the sum of Rs. 1,25,713-3-10, and the receipts during the year 1846 amounted to Rs. 8,899-1-3, making the total balance at the close of 1846 Rs. 1,34,612-5-1; deducting from this amount the cost of the Infanticide establishment (Rs. 833-14-5), the assistance afforded to Jharejas to meet the marriage expenses of their daughters (Rs. 1,186-5-6), and the presents alluded to in the preceding paragraph (Rs. 15,460), the sum of Rs. 1,17,142-1-2 remained to the credit of the Fund at the close of the year 1847. One lakh of this amount has, under instructions issued by Government in April 1847, been vested in the five per cent. loan, the interest being applied for educational purposes in Kattywar.

10. With reference to the disproportion pointed out (paragraph 7) in the number of births among the Jhareja and Soomra population as compared with the Jetwa, Major Lang should caution the censors to be most careful in their method of obtaining information, or inaccuracies will inevitably creep into the returns, which will greatly detract from their value.

11. In the 10th paragraph Major Lang states :—"There has been no accusation of Infanticide made against any of these tribes during the year under review, nor has the censor, in the course of his six months' tour through the whole of the Jhareja, Jetwa, and Soomra Talookas, heard of any person having been suspected of the crime." This information is very satisfactory.

12. With reference to paragraph 11, Major Lang may be referred to the Government letter to his address of the 20th January last, forwarding to him, for distribution in Kattywar, a large number of copies of the essay on Infanticide lately published. Major Lang may be informed, that we are about to issue a notification inviting the production of further essays on this subject.

13. The Infanticide establishment may, as recommended in paragraph 12, be paid from the 1st January 1848, in the Company's rupee, without any deduction on account of exchange. (Signed) J. P. Willoughby.
G. Clerk.

24th March 1848. L. R. Reid.

POLITICAL DEPARTMENT.

From Captain W. LANG, Political Agent in Kattywar,

To A. MALET, Esq., Chief Secretary to Government, Bombay.

Dated 30th December 1848.

SIR,—I have the honour herewith to forward the usual census returns* of the Jhareja, Jetwa, and Soomra population of Kattywar for the year 1847, together with the account current, required to accompany it, of the receipts and disbursements of the Infanticide Fund during the same period.

2. The Jhareja returns show an increase of the male population of 259, with a decrease of 16, the former being in seventeen Talookas, and the latter in five. The increase of females is 352 in twenty-three Talookas, and the decrease 2 in two. The number of males born is 217, and of females 192. The remainder of the increase shown in these returns consists of the males and females who are stated to be "newly residing in the several Talookas," and who amount to the large number of 263 males, and 245 females. Births, either of male or female children, however, are shown in every one of the thirty Talookas comprised in these returns, and in most of them of both, twenty of them showing sons born, and twenty-six out of the thirty daughters.

3. The number of new residents shown in these returns is so great when compared with those for former years as to excite some doubt whether mistakes may not have been committed in the registry; and the number of females amounting so nearly to that of males, there being only a difference of eighteen, affords still stronger ground for suspicion, inasmuch as the wives and mothers of the new residents ought not of course to be counted, and, if we make due allowance for these, the preponderance of daughters over sons amongst them must be greater than is almost possible. The second censor was employed from the beginning of the present year, and a number of families have been discovered in most of the Talookas who were not included in former returns. Many of these have been included in the census now submitted, and this satisfactorily accounts for some increase; but I have impressed on both the censors the necessity of more particular inquiry during their next tour.

4. The Jetwa census shows 10 males born and 8 females, during the year under review. The increase from newly discovered or newly arrived families of this tribe is likewise very great, adding to the return 75 males and 38 females; but the comparative numbers of the two sexes are more in proportion to what we might expect. The net increase of this portion of the Rajpoot population of the province is 68 males and 41 females, without any decrease in any of the Talookas in which they reside.

5. The returns of the Soomra tribe show 14 sons and 10 daughters born, and also a large increase of new residents, amounting to 44 males and 45 females, and give a net increase of 37 males in the Nowanuggur and Dherol Talookas, and a decrease of 8 in that of Moorvee, with an increase of 59 females in all the three Talookas. The equality of the

* These returns are omitted, their substance being embodied in this report, and in the Government reply dated the 2nd March 1849.

numbers of both sexes newly entered in the census of this tribe is not so much to be wondered at, as the families intermarry, and all the females might therefore properly be included. The whole of this increase, however, both in the Jetwa and Soomra tribes, as well as in the Jhareja, will be further tested when the censors proceed on their tours during the ensuing year, which I made them perform this year quite separately, and shall continue to do.

6. The account current of the Infanticide Fund shows a total amount of receipts of Rs. 2,369-6-2, but this includes Rs. 347-3-6 on account of anticipated interest on the lakh of rupees invested in the five per cent. loan, which ought not to have appeared in this account, and has since been transferred to the Education Fund. The disbursements are Rs. 15,450 on account of presents to those having three daughters and upwards, as sanctioned by Government; Rs. 5,062-5-0 for assistance to fourteen Jharejas to defray the expenses of marrying their daughters (Rs. 1,000 of which, having only been given on loan, will be refunded as agreed upon), and Rs. 876-8-5 on account of establishment, making a total of Rs. 21,388-13-5; and the balance left in favour of the Fund is Rs. 13,572-9-11, after deducting the amount of the abovementioned investment on account of education.

7. There have been no accusations of Infanticide during the year under review, nor has either of the censors during his tour heard of any cases being suspected.

I have the honour to be, &c.

(Signed) W. Lang, Political Agent.

Kattywar Political Agency, Camp Wasawur, 30*th Dec.* 1848.

Political Department.

From A. Malet, Esq., Chief Secretary to Government, Bombay,

To Major W. Lang, Political Agent in Kattywar.

Dated 2nd March 1849.

Sir,—I am directed by the Right Honorable the Governor in Council to acknowledge the receipt of your letter No. 181, dated the 30th December last, submitting a report on Infanticide in Kattywar during the year 1847, accompanied by a census of the Jhareja, Jetwa, and Soomra population of that province, and a statement of the receipts and disbursements of the Infanticide Fund.

2. In reply, I am desired to observe, that the table entered below exhibits a comparison of the census return for the year of report, with the returns of the three preceding years:—

Tribe.	1843.		1844.		1845.		1846.		1847.	
	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.
Jhareja	6176	1959	6430	2175	6617	2334	6601	2429	6844	2779
Jetwa	153	53	154	57	157	60	169	75	237	116
Soomra	364	157	372	164	378	171	382	199	411	248

3. The per-centage at the time of report of females to males, deduced from the above table, is—

Years.	Jhareja.	Jetwa.	Soomra.
1843 ..	$31\frac{7}{10}$ per cent.	$34\frac{3}{5}$ per cent.	$43\frac{1}{10}$ per cent.
1844 ..	$33\frac{4}{5}$ „	37 „	$44\frac{1}{10}$ „
1845 ..	$35\frac{3}{10}$ „	$38\frac{1}{5}$ „	$45\frac{1}{5}$ „
1846 ...	$36\frac{4}{5}$ „	$44\frac{3}{5}$ „	$52\frac{1}{10}$ „
1847 ..	$40\frac{3}{5}$ „	44 „	$60\frac{1}{5}$ „

4. The Right Honorable the Governor in Council, however, perceives that you entertain very considerable doubts as to whether errors have not been committed by the censors in their returns, and trust that you will, with this impression, adopt whatever measures may occur to you as best adapted for preventing inaccuracies in the returns for future years.

5. Making, however, a due allowance for the present returns not being in every respect to be implicitly relied upon, the general results now reported demonstrate the very beneficial effects that have attended the measures so judiciously and vigorously carried out by the Honorable Mr. Willoughby for the suppression of Female Infanticide, during the period when he was formerly in political charge of the province of Kattywar.

6. The intimation contained in the last paragraph of your letter, that there have been no accusations of Infanticide during the year under review, and that neither of the censors during his tour had heard of any cases being suspected, is highly gratifying, as showing the efficacy of the measures which have been adopted in the province of Kattywar for the extinction of that revolting crime.

I have the honour to be, &c.

(Signed) A. MALET,
Chief Secretary.

Bombay Castle, 2nd March 1849.

POLITICAL DEPARTMENT.

From Major W. LANG, Political Agent in Kattywar,
To A. MALET, Esq., Chief Secretary to Government, Bombay.

Dated 22nd December 1849.

SIR,—I have the honour to forward herewith the usual annual returns of the Jhareja, Soomra, and Jetwa population of this province for the year 1848, together with the account current required to be submitted with these statements, showing the receipts and disbursements of the Infanticide Fund during the same period.

2. The Jhareja census shows a total of 304 male children born, and 261 female; the Soomra 25 of each sex; and the Jetwa 11 males and 12 females. The total increase of Jhareja males is 460, with a decrease of 48; and of females 332, and 21 respectively. That of Soomras 55 males and 60 females, with no decrease of either sex; and that of Jetwas 19 males and 17 females, with

a decrease of one female. There is still, therefore, some disproportion in the number of Jhareja daughters born to that of sons, but in every other respect I doubt not these returns will be considered satisfactory, as far they can be depended on.

3. The number of Jhareja males newly entered in these statements is 446, and of Jhareja females 202; that of Soomras 32 of the former, and 35 of the latter; and that of Jetwas 16 males and 10 females. It will be seen, however, that a great many Talookas have been added to the Jhareja returns, which accounts for a good deal of this increased population of that tribe, and the proportion of females to males is not greater than might be expected, when it is borne in mind that the sisters, as well as the daughters of all newly discovered Jharejas, are entered in the census. It will also be observed that 159 Jhareja males and 49 females are shown to have left the several Talookas during the year, and 6 Jetwa males and 3 females, but none of the Soomra tribe. Every care has been taken to render these returns as correct as possible, and this will be continued; but I regret to have to report that the second censor died in May last, and I have not yet been able satisfactorily to supply his place.

4. The amount on the credit side of the Infanticide Fund account is Rs. 17,397-7-3, including the former balance of Rs. 13,572-9-11. The disbursements are Rs. 3,875 for assistance to twenty Jharejas in defraying the expenses of their daughters' marriages; Rs. 1,100 for rewards to two Jharejas, for preserving four daughters each, and to ten for having three daughters each alive; and Rs. 1,580-7-6 on account of establishment, making a total of Rs. 6,555-7-6, and leaving a balance in favour of the Infanticide Fund of Rs. 10,841-15-9 at the end of the year under review.

5. There were no accusations of Infanticide brought to the notice of either of the censors during the year now reported on, but information was lately given of a suspicious case of the birth of twin daughters several years ago to Jhareja Dajee Wajerajee, of the village of Pilooree, in the Moorvee Talooka, and their death immediately afterwards without any report having been made of the circumstance. The informer has a claim for some land in the village, which has led to considerable enmity between him and the Grasia, who is also involved in a dispute at present with the Moorvee authorities. There are discrepancies, however, in the accounts given by the Grasia and his wife, and others, about the birth and death of these children, and no report on the subject appears ever to have been received at Rajkot. The weight due to this circumstance, however, will depend materially on the time when it occurred, about which the statements of the informer and the Grasia differ by several years. Further inquiry is therefore necessary, which will be carefully held by my Assistant, Mr. Barr, on the spot, and as the Grasia has preserved two other daughters, I trust the suspicion against him will be satisfactorily cleared up.

I have the honour to be, &c.

(Signed) W. LANG, Political Agent.

Kattywar Political Agency, Camp Purdhuree, 22nd Dec. 1849.

Census of the Jhareja Population in

No.	Talookas.	Males.								
		Total for the Year ending 1847.	A. D. 1848.							
			Born.	Newly residing in the Talooka during 1848.	Total.	Deduct.			Balance.	
						Died.	Left the Country.	Total.	Above 16 Years of Age.	Under 16 Years of Age.
1	Nowanuggur	3,840	154	35	4,029	85	59	144	2,430	1,455
2	Moorvee	536	30	43	609	24	..	24	347	238
3	Dherol Surufdur ..	480	28	22	530	8	..	8	297	225
4	Rajkot	51	1	..	52	2	..	2	32	18
5	Gondul..........	591	32	64	687	31	27	58	381	248
6	Kotra Sanganee ..	69	4	..	73	1	2	3	42	28
7	Veerpoor Khureree.	104	7	21	132	3	7	10	79	43
8	Drappa	192	5	..	197	4	..	4	109	84
9	Mallia Kakrechee .	64	1	..	65	2	3	5	42	18
10	Jhallia Dewanee ..	50	3	..	53	2	..	2	29	22
11	Khureesra	57	3	1	61	1	..	1	36	34
12	Lodeeka	49	1	5	55	..	4	4	29	22
13	Gowreedur	26	1	..	27	1	..	1	13	13
14	Shahpoor........	24	2	..	26	..	..	..	13	13
15	Rajpoora	45	9	..	54	3	4	7	27	20
16	Mengnee	31	..	..	31	..	..	..	15	100
17	Bhadwa	9	..	..	9	..	..	..	5	4
18	Satodur Wowree ..	108	3	38	149	5	..	5	95	49
19	Mooleeladeree	142	3	4	149	..	48	48	62	39
20	Gutka	30	3	..	33	..	..	..	15	18
21	Kotaria	11	1	..	12	..	..	..	5	7
22	Paal............	14	..	..	14	..	..	..	9	5
23	Seesang Chandlee .	101	4	..	105	3	..	3	57	45
24	Kotra Nyajee....	53	..	..	53	2	..	2	29	22
25	Veerwa..........	2	..	..	2	..	..	..	2	..
26	Mowa	8	..	..	8	..	..	..	6	2
27	Kaksiallee	8	..	..	8	..	..	..	5	3
28	Wudalee	9	1	..	10	..	..	..	6	4
29	Wankaneer	11	1	..	12	..	..	..	6	6
30	Hulwud Drangdra .	129	7	11	147	2	5	7	74	66
31	Bhownuggur	..	..	143	143	..	..	..	84	59
32	Wudwan	..	..	10	10	..	..	..	6	4
33	Lathee..........	..	..	8	8	..	..	..	3	5
34	Palitana	..	..	13	13	..	..	..	8	5
35	Than Luktur	..	..	6	6	..	..	..	3	3
36	Limree..........	..	..	5	5	..	..	..	4	1
37	Kurol	..	..	4	4	..	..	..	2	2
38	Keejrioo	..	..	4	4	..	..	..	2	2
39	Budwana........	..	..	1	1	..	..	..	1	..
40	Ankeewalia	..	..	4	4	..	..	..	3	1
41	Gudoola	..	..	4	4	..	..	..	3	1
	Total....	6,844	301	446	7,594	179	159	338	4,416	2,840

Kattywar, for the Year 1848.

			FEMALES.										
				A. D. 1848.									
							Deduct.						
Total.	Increase.	Decrease.	Total, end of 1847.	Born.	Newly residing in the Talooka during 1848.	Total.	Born and Died.	Died.	Left the Country.	Total.	Balance.	Increase.	Decrease.
3,885	45	..	1,557	116	11	1,684	..	34	12	46	1,638	81	..
585	49	..	209	30	18	257	7	12	..	19	238	29	..
522	42	..	211	27	15	253	5	2	..	7	246	35	..
50	..	1	33	1	..	34	1	..	..	1	33	..	..
629	38	..	255	27	29	311	4	11	11	26	285	30	..
70	1	..	26	5	..	31	3	1	1	5	26	..	..
122	18	..	44	6	6	56	..	1	2	3	53	9	..
193	1	..	67	11	..	78	1	1	..	2	76	9	..
60	..	4	31	1	..	32	1	1	2	4	28	..	3
51	1	..	23	4	..	27	..	..	..	..	27	4	..
60	3	..	22	..	6	28	..	..	..	..	28	6	..
51	2	..	15	1	..	16	..	1	..	1	15	..	..
26	..	..	7	..	..	7	..	..	..	..	7	..	..
26	2	..	5	..	..	5	..	..	..	..	5	..	..
47	2	..	13	3	2	18	..	1	1	2	16	3	..
31	..	..	11	2	..	13	..	..	..	..	13	2	..
9	..	..	4	..	..	4	..	..	..	..	4	..	..
144	36	..	45	8	11	64	..	1	..	1	63	18	..
101	..	41	57	3	2	62	..	2	18	20	42	..	15
33	3	..	17	..	..	17	..	1	..	1	16	..	1
12	1	..	5	..	..	5	..	..	..	..	5	..	..
14	..	..	5	1	..	6	1	..	..	1	5	..	..
102	1	..	36	7	..	43	..	3	..	3	40	4	..
51	..	2	18	3	..	21	1	3	..	4	17	..	1
2	..	..	2	..	..	2	..	..	..	..	2	..	..
8	..	..	2	1	..	3	..	..	..	..	3	1	..
8	..	..	4	..	..	4	..	..	..	..	4	..	..
10	1	..	4	..	..	4	..	..	..	..	4	..	..
12	1	..	11	2	..	13	..	..	..	..	13	..	..
140	11	..	40	2	3	45	..	4	2	6	39	..	1
143	143	..	..	..	61	61	..	..	..	..	61	61	..
10	10	..	..	..	7	7	..	..	..	..	7	7	..
8	8	..	..	..	3	3	..	..	..	..	3	3	..
13	13	..	..	..	10	10	..	..	..	..	10	10	..
6	6	..	..	..	2	2	..	..	..	..	2	..	..
5	5	..	..	..	1	1	..	..	..	..	1	1	..
4	4	..	..	..	..	..	..	..	..	..	..	..	..
4	4	..	..	..	2	2	..	..	..	..	2	2	..
1	1	..	..	..	5	5	..	..	..	..	5	5	..
4	4	..	..	..	4	4	..	..	..	..	4	4	..
4	4	..	..	..	4	4	..	..	..	..	4	4	..
7,256	460	48	2,779	261	202	3,242	24	79	49	152	3,090	332	21

Census of the Soomra Population in Kattywar, for the Year 1848.

Number.	Names of Talookas.	Males. Total for the Year ending 1847.	Males. A. D. 1848. Born.	Males. A. D. 1848. Newly residing in the Talooka during 1848.	Males. A. D. 1848. Total.	Males. A. D. 1848. Deduct. Died.	Males. A. D. 1848. Deduct. Left the Country.	Males. A. D. 1848. Deduct. Total.	Males. A. D. 1848. Balance. Above 16 Years of Age.	Males. A. D. 1848. Balance. Under ditto.	Males. A. D. 1848. Balance. Total.	Males. A. D. 1848. Increase.	Males. A. D. 1848. Decrease.	Females. Total, end of 1847.	Females. A. D. 1848. Born.	Females. A. D. 1848. Newly residing in the Talooka during 1848.	Females. A. D. 1848. Total.	Females. A. D. 1848. Deduct. Born and Died.	Females. A. D. 1848. Deduct. Died.	Females. A. D. 1848. Deduct. Left the Country.	Females. A. D. 1848. Deduct. Total.	Females. A. D. 1848. Balance.	Females. A. D. 1848. Increase.	Females. A. D. 1848. Decrease.
1	Nowanuggur	284	16	29	329	2	..	2	186	141	327	43	..	182	20	30	232	..	..	..	..	232	50	.
2	Moorvee	33	..	..	33	..	..	..	21	12	33	..	..	20	1	..	21	..	..	..	..	21	1	.
3	Dherol	94	9	3	106	..	..	..	61	45	106	12	..	46	4	5	55	..	..	..	..	55	9	.
	Total....	411	25	32	468	2	..	2	268	198	466	55	..	248	25	35	308	..	..	.	..	308	60	.

Census of the Jetwa Population in Kattywar, for the Year 1848.

Number.	Names of Talookas.	Males.												Females.										
		Total for the Year ending 1847.	A. D. 1848.											Total for the Year ending 1847.	A. D. 1848.									
						Deduct.			Balance.									Deduct.						
			Born.	Newly residing in the Talooka during 1848.	Total.	Died.	Left the Country.	Total.	Above 16 Years of Age.	Under ditto.	Total.	Increase.	Decrease.		Born.	Newly residing in the Talooka during 1848.	Total.	Born and Died.	Died.	Left the Country.	Total.	Balance.	Increase.	Decrease.
1	Poorbunder	150	6	..	156	1	..	1	99	56	155	5	..	69	4	..	73	..	3	2	5	68	..	1
9	Nowanuggur	78	3	16	97	1	6	7	50	40	90	12	..	37	8	10	55	..	..	1	1	54	17	..
3	Dherol	9	2	..	11	..	..	..	6	5	11	2	..	10	..	..	10	..	..	..	..	10	..	..
	Total....	237	11	16	264	2	6	8	155	101	256	19	..	116	12	10	138	..	3	3	6	132	17	1

Minute by the Honorable Mr. WILLOUGHBY, *concurred in by the Honorable Mr.* BLANE, *dated* 18*th June* 1850.

1. The accompanying report from Major Lang, on Infanticide in the province of Kattywar during the year 1848, is accompanied by the usual returns, namely,—

1st.—A census (for the year 1848) of the Jhareja, Soomra, and Jetwa population; and

2nd.—A statement of the receipts and disbursements of the Infanticide Fund (during the year 1848).

2. During the year of report the ascertained male and female births bore the following proportions:—

Tribe.	Males.	Females.	Preponderance of Males over Females.
Jhareja	304	261	43
Soomra	25	25	None.
Jetwa	11	12	Do.

3. The first of these returns, as compared with the five years preceding, exhibits the following results:—

Tribe.	1843.		1844.		1845.		1846.		1847.		1848.	
	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.
Jhareja..........	6176	1959	6430	2175	6617	2334	6600	2429	6844	2779	7256	3090
Soomra..........	364	157	372	164	378	171	382	199	411	248	466	308
Jetwa	153	53	154	57	157	60	169	75	237	116	256	132

4. The proportionate per-centage of females to males, deduced from the above table, is as under:—

Years.	Jharejas.	Soomras.	Jetwas.
1843 ..	31 $\frac{7}{10}$ per cent.	43$\frac{1}{10}$ per cent.	34$\frac{3}{5}$ per cent.
1844 ..	33$\frac{4}{5}$,,	44$\frac{1}{10}$,,	37 ,,
1845 ..	35$\frac{3}{10}$,,	45$\frac{1}{5}$,,	38$\frac{1}{5}$,,
1846 ..	36$\frac{4}{5}$,,	52$\frac{1}{10}$,,	44$\frac{2}{5}$,,
1847 ..	40$\frac{3}{5}$,,	60$\frac{1}{4}$,,	44 ,,
1848 ..	42$\frac{4}{7}$,,	66$\frac{4}{10}$,,	51$\frac{1}{5}$,,

5. These results are very satisfactory, as exhibiting a steadily progressing increase in the female as compared with the male population of Kattywar.

6. The expenditure of the Infanticide Fund during the year of report amounted to the sum of Rs. 6,555-7-6, the balance to the credit of the Fund being Rs. 10,841-15-9, independently of one lakh of rupees being vested in the five per cent. loan for educational purposes in Kattywar.

7. The result of Mr. Barr's subsequent investigation into the imputation of twin daughters of Jhareja Dajee, of Pilooree, having died under suspicious circumstances shortly after their birth, alluded to in the last paragraph of the report, has shown that there were no grounds for the allegation.

(Signed) J. P. Willoughby.
D. A. Blane.

Political Department.

From Major W. Lang, Political Agent in Kattywar,

To A. Malet, Esq., Chief Secretary to Government, Bombay.

Camp Dewlya, 31*st December* 1850.

Sir,—I have the honour herewith to submit the usual census of the Jhareja, Jetwa, and Soomra population of this province for 1849, together with the other returns required triennially, which are likewise due this year, the last having been transmitted with my letter of the 30th December 1847, forwarding the census for the preceding year. The account current of receipts and disbursements of the Infanticide Fund for the year 1849 is also sent herewith.

2. The Jhareja census, now forwarded, shows a total of 288 males and 278 females born during the year under review, with an increase of 108 males in twenty-five Talookas, and a decrease of 10 in four; and an increase of 157 females in seventeen Talookas, and a decrease of 12 in seven. There are twelve Talookas in which there is neither increase nor decrease in the male population, and seventeen in which the female population is the same as in the preceding year; and there are fourteen out of the forty-one Talookas included in the Jhareja returns in which no male children have been born during the year, sixteen in which there have been no females, and ten in which no children of either sex have been born. These forty-one Talookas, however, include thirteen which have some Jhareja families residing in them, besides the twenty-eight Jhareja Talookas which are those first entered in the census; and it is almost entirely in the former that the blanks occur, there being only one Jhareja Talooka without a birth at all, and six without any births of daughters.

3. The Soomra census shows a total of 16 male and 18 female children born during the year, with no increase in the male population of either of the three Talookas comprised in the returns, but a decrease of 4 in the Dherol Talooka, and an increase of 3 females in the Nowanuggur and Dherol Talookas, and

a decrease of the same number in that of Moorvee. There have been births both of male and female children in all three Talookas.

4. The Jetwa census shows a total of 4 male and 5 female children born during the year, with no increase in the male population, but a decrease of 5 in the Poorbunder and Dherol Talookas; and an increase of 9 in the female population of the three Talookas of Nowanuggur, Poorbunder, and Dherol, without any decrease in either. There have been births of daughters in all three Talookas, and of sons also in all except Dherol.

5. The number of Jhareja males newly entered in these returns is 44, and of females 22, and the numbers shown as having left the several Talookas 99 males and 43 females; among the males there have been 136 deaths, and among the females 110. The Soomra males and females newly entered in the returns of that tribe are 1 and 2 respectively ; and those who have left the several Talookas, 11 of the former and 12 of the latter. 10 Soomra males have died, and 8 females. In the Jetwa returns 1 male and 5 females are newly entered, and 4 of the former but none of the latter shown as having left the several Talookas, and 6 males and 1 female have died among the Jetwas.

6. The total number of the Jhareja male population above the age of sixteen is 4,473, that of the Soomras 271, and that of the Jetwas 150. The total number of births among the Jharejas is 566, that among the Soomras 34, and that among the Jetwas 9. The births, therefore, in the two former tribes are about one to every eight males above the age of puberty, but among the Jetwas there is only about one to every seventeen grown-up males. This is even a greater disproportion than that remarked in forwarding the last triennial returns, and I have called the attention of the censors to it. The proportion of female children to males in all the tribes is now so nearly equal, and the progressive increase of the female population so regular, that, if the returns can be depended upon in other respects, there would appear to be every ground for believing that the practice of Infanticide must have become almost entirely extinct in this province.

7. When the census for 1845 was forwarded with my report of the 25th August 1846, there were 2 Jharejas with five daughters each, 19 with four, 105 with three, and 387 with two ; also 1 Soomra with five, 2 with four, 13 with three, and 30 with two ; and 4 Jetwas with three, and 13 with two daughters each. By the returns now submitted, there are 1 Jhareja with six daughters, 11 with five, 49 with four, 159 with three, and 522 with two ; 6 Soomras with five daughters, 3 with four, 19 with three, and 54 with two ; and 2 Jetwas with four daughters each, 11 with three, and 23 with two. There are still 1,215 more male Jharejas than female under 20 years of age, 23 more Soomras, and 16 more Jetwas ; but of the number of Jharejas above the age of puberty, amounting, as stated above, to 4,473, nearly one-half, or 2,201, are shown in the present returns to have daughters, there being, in addition to those mentioned above, 1,459 with one daughter each. In the two other

tribes the results shown in this respect are still more satisfactory, there being, among the 2[illegible]1 Soomras above the age of puberty, 183 with female children, and among the 150 Jetwas 90; 101 of the former tribe, and 54 of the latter, having one daughter each, over and above the number before stated as having two and upwards. The whole of these results will, I doubt not, be considered by Government to be very gratifying.

8. The statements at the end of these returns show the male and female children of the different tribes under ten years of age, and, as stated in my report of the 30th December 1847, I have had entirely new tables of this description framed by the second censor. The present statements have been made out chiefly from his returns, and they are satisfactory as establishing the general correctness of the former census, but they must not yet be implicitly depended upon as regards the details of the different ages. The second censor died in 1849, as already reported, and I have only lately been able to supply his place with a steady, trustworthy man. Both the censors have again been directed carefully to compare their tables of this description, and to pay the greatest attention in their tours through the different Talookas to the correction of any errors they may find in them. These statements show 2,138 Jhareja males, and 1,849 females under ten years of age, or an excess of 289 male children; 152 Soomra males, and 149 females, or an excess of three male children; and 77 Jetwa males and 80 females, or an excess in this tribe of 3 female children.

9. The account current of the Infanticide Fund shows a former balance of Rs. 10,841-15-9, and the amount of receipts for the year under review is Rs. 3,099-0-0, making a total of Rs. 13,940-15-9. The disbursements amount to Rs. 5,200 for marriage donations to twenty-seven Jharejas, to assist them in the marriage of thirty-three daughters; Rs. 450 on account of rewards to four of the Jharejas who did not before receive them, for having, one of them, four daughters, and the others three each; and Rs. 1,423-8-3 for pay and batta to the Infanticide establishment, making a total of Rs. 7,073-8-3, and leaving a balance in favour of the fund of Rs. 6,867-7-6.

10. There were no accusations of Infanticide made during the year under review, except that alluded to in the concluding paragraph of my last report, dated 22nd December 1849, which was fully investigated by my Assistant, Mr. Barr, and reported in my letters of the 15th and 19th February last, and the accused fully acquitted in your reply of the 19th March following. The other case of false accusation, reported on in my letter of the 25th September, and disposed of in Mr. Secretary Goldsmid's reply of the 26th October last, belongs properly to the present year.

11. When I lately met His Highness the Jam at Balumba, I found him still fully alive to the necessity of making some arrangement for decreasing the heavy expense attending the marriage of the daughters of Rajpoots in general, and Jharejas in particular. Mr. Ogilvy had kindly got His Highness the Rao to send over three agents on His Highness's part to discuss the subject, several

communications, since I last met the Jam, having passed between him and the Rao regarding it. I had also influential Rajpoots with me, belonging to Jhallawar and other parts of the province, all most willing, as far as I could ascertain, to enter into any arrangements which their superior Chiefs might consider practicable. I found the Kutch Agents, however, still in favour of alliances with the Rajpoot families in Rajpootana, and they seemed to think that, by giving daughters not only to the Chiefs themselves, but also to other members of their families, and even to their superior subordinate Chiefs, there would be an ample opening made to dispose of all the daughters of our superior Jhareja Chiefs; and that, in cases where alliances were formed with others than the Chiefs themselves of Rajpootana, the honour and dignity of the Jhareja Chiefs would be sufficiently upheld by getting all other suitors for their daughters' hands to come to their capitals to be married. I remember, however, that this very practice of getting the bridegroom to come to their houses to be married, was one of the principal sources of expense complained of by the Edur Puttawuts and other Rajpoots in that part of the country, who look upon it as derogatory to send their daughters to be married, as is universally done in this province; and I pointed this out to the Jam and the Kutch Agents, and urged the necessity of making some arrangement, the benefit of which would not be confined to the principal Chiefs, but extend to all the inferior classes of Rajpoots subject to them, whether belonging to the Jhareja or any of the other tribes.

12. After sundry consultations, the Jam came one morning with the Kutch Agents, and told me that they were fully satisfied that the only measure they could adopt, likely to be generally beneficial, was to introduce the custom of giving their daughters in marriage in the most respectable families from which they now received their wives; but if they confined themselves, in disposing of their daughters, to this part of the country, it would be necessary that the other Chiefs, to whom they would in that case be obliged to give them, should join them in a general arrangement for the disposal of their daughters also in the families of inferior Chiefs to those with whom they had heretofore been in the habit of forming marriage alliances. The Jam, therefore, proposed that I should speak to the Raja of Drangdra and the Rana of Poorbunder and others on the subject, and both he and the Kutch Agents stated that if all would agree to enter into this arrangement, they were fully prepared to do so, and that the opportunity of the Jam's daughter's marriage a few months hence, when influential agents from all the other Rajpoot Talookas would be present at Nowanuggur, might be taken for concluding it. I have since spoken to the Raja of Drangdra and the Thakoor of Moorvee on the subject, and both appear to be most willing to agree to whatever the Kutch and Nowanuggur authorities may require to get this arrangement effected; and I have also ascertained from the Raja, who is the principal Chief to whom both the Rao and the Jam would in this case have to look for alliances for their daughters, that he would not object to concede the point, if required, of having to proceed to Bhooj or

Nowanuggur on all occasions of marriage with the daughters of their Chiefs, which would, of course, be a highly honorable alliance for his family.

13. I hope I have also persuaded the Jam to allow me to present an elephant on the part of Government to his daughter, on the occasion of her approaching marriage, instead of postponing for a time the collection of the tribute, as the former would mark much more strongly, to the Chiefs of Rajpootana, the interest taken by the British Government in the young lady's welfare, and might, therefore, be more advantageous to her. As directed, however, I have left it entirely optional with the Jam to receive either of these indulgences he may prefer.

I have the honour to be, &c.

(Signed) W. Lang,
Political Agent.

Kattywar Political Agency, Camp Dewlya, 31*st December* 1850.

Statement

Comparative Statement of the Jhareja Population

No.	Talookas.	Males. Under the Age of 20. 1847	1848	1849	Of all Ages. 1847	1848	1849
1	Nowanuggur	1,960	1,832	1,943	3,840	3,885	3,931
2	Moorvee	291	315	311	536	585	596
3	Dherol Surufdur	265	275	281	480	522	526
4	Rajkot Sirdhar	26	21	25	51	50	51
5	Gondul	294	236	319	591	629	631
6	Kotra Sanganee	35	34	38	69	70	73
7	Veerpoor Khureree	55	60	58	104	122	118
8	Drappa	102	103	110	192	193	199
9	Mallia Kakrechee	34	31	35	64	60	61
10	Jhallia Dewanee	23	24	23	50	51	46
11	Khureesra	29	30	35	57	60	65
12	Lodeeka	25	29	28	49	51	52
13	Gowreedur	17	17	18	26	26	28
14	Shahpoor	13	16	17	24	26	26
15	Rajpoora	29	27	27	45	47	47
16	Mengnee	20	19	22	31	31	33
17	Bhadwa	7	5	5	9	9	9
18	Satodur Wowree	48	65	72	108	144	148
19	Mooleeladeree	67	52	56	142	101	104
20	Gutka	16	19	21	30	33	35
21	Kotaria	8	10	10	11	12	13
22	Paal	10	10	10	14	14	15
23	Seesang Chandlee	53	55	52	101	102	101
24	Kotra Nyajee	28	26	27	53	51	52
25	Veerwa	..	..	1	2	2	3
26	Mowa	3	4	4	8	8	9
27	Kaksiallee	5	4	5	8	8	9
28	Wudalee	4	5	6	9	10	11
29	Wankaneer	..	8	7	11	12	12
30	Hulwud Drangdra	77	87	85	129	140	144
31	Bhownuggur	..	75	74	..	143	146
32	Wudwan	..	4	4	..	10	10
33	Lathee	..	5	5	..	8	9
34	Palitana	..	8	6	..	13	13
35	Than Luktur	..	4	4	..	6	6
36	Tokrala	..	1	..	..	5	4
37	Kurol	..	3	3	..	4	4
38	Keejrioo	..	3	3	..	4	4
39	Budwana	..	..	..	..	1	1
40	Ankawallia	..	2	2	..	4	4
41	Gudoola	..	2	1	..	4	4
	Total..	3,544	3,526	3,753	6,844	7,256	7,353

in Kattywar, between the Years 1847, 1848, *and* 1849.

Females.											
Married and Widows.			Betrothed.			Unbetrothed.			Total.		
1847	1848	1849	1847	1848	1849	1847	1848	1849	1847	1848	1849
519	596	605	178	215	245	860	827	856	1,557	1,638	1,706
30	50	55	39	44	46	140	144	160	209	238	261
62	81	85	24	21	18	125	144	156	211	246	259
8	8	6	3	4	2	22	21	22	33	33	30
58	70	82	27	32	32	170	183	189	255	285	303
1	2	3	2	5	4	23	19	21	26	26	28
5	7	8	6	6	5	33	40	39	44	53	52
10	10	14	7	10	10	50	56	54	67	76	78
5	7	8	5	8	7	21	13	16	31	28	31
6	7	6	..	1	1	17	19	17	23	27	24
8	13	14	2	4	5	12	11	11	22	28	30
1	1	1	..	..	..	14	14	14	15	15	15
1	1	1	..	..	2	6	6	6	7	7	9
..	..	..	..	..	..	5	5	5	5	5	5
1	1	1	..	..	..	12	15	15	13	16	16
5	4	5	2	3	3	4	6	7	11	13	15
1	1	1	..	..	..	3	3	4	4	4	5
12	19	19	6	12	12	27	32	35	45	63	66
9	7	8	6	5	5	42	30	41	57	42	54
2	2	2	1	2	2	14	12	10	17	16	14
1	..	..	..	1	1	4	4	4	5	5	5
1	1	1	2	2	2	2	2	2	5	5	5
10	11	13	5	5	4	21	24	22	36	40	39
2	2	2	..	1	2	16	14	12	18	17	16
..	..	..	..	..	..	2	2	2	2	2	2
1	1	1	..	..	..	1	2	3	2	3	4
2	2	2	..	..	..	2	2	3	4	4	5
1	1	1	..	..	..	3	3	3	4	4	4
2	4	4	4	4	4	5	5	6	11	13	14
6	6	9	8	10	10	26	23	24	40	39	43
..	16	16	..	5	5	..	40	39	..	61	60
..	3	3	..	..	..	..	4	4	..	7	7
..	1	1	..	..	..	..	2	2	..	3	3
..	7	7	..	1	2	..	2	1	..	10	10
..	..	..	..	2	2	..	..	..	..	2	2
..	..	..	..	..	..	..	1	2	..	1	2
..	..	..	..	..	..	..	..	..	..	..	..
..	1	1	..	..	..	..	1	1	..	2	2
..	2	3	..	1	1	..	2	1	..	5	5
..	1	1	..	3	3	..	..	..	..	4	4
..	2	2	..	..	..	..	2	2	..	4	4
770	948	991	327	407	435	1,682	1,735	1,811	2,779	3,090	3,237

Comparative Statement of the Soömra Population in Kattywar, between the Years 1847, 1848, *and* 1849.

Number.	TALOOKAS.	MALES.						FEMALES.											
		Under the Age of 20.			Of all Ages.			Married and Widows.			Betrothed.			Unbetrothed.			Total.		
		1847	1848	1849	1847	1848	1849	1847	1848	1849	1847	1848	1849	1847	1848	1849	1847	1848	1849
1	Nowanuggur.................. ...	140	166	172	284	327	327	62	95	103	23	31	24	97	106	107	182	232	234
2	Moorvee....	14	14	13	33	33	33	9	10	9	1	1	..	10	10	9	20	21	18
3	Dherol Surufdur	45	54	48	94	106	102	19	24	24	2	3	3	25	28	29	46	55	56
	Total .	199	234	233	411	466	462	90	129	136	26	35	27	132	144	145	248	308	308

Comparative Statement of the Jetwa Population in Kattywar, between the Years 1847, 1848, *and* 1849.

Number.	Talookas.	Males.						Females.											
		Under the Age of 20.			Of all Ages.			Married and Widows.			Betrothed.			Unbetrothed.			Total.		
		1847	1848	1849	1847	1848	1849	1847	1848	1849	1847	1848	1849	1847	1848	1849	1847	1848	1849
1	Poorbunder	81	62	70	150	155	152	27	24	25	9	9	9	33	35	37	69	68	71
2	Nowanuggur	39	46	50	78	90	90	9	20	21	11	12	11	17	22	27	37	54	59
3	Dherol Surufdur	3	7	4	9	11	9	1	1	3	4	4	2	5	5	6	10	10	11
	Total..	123	115	124	237	256	251	37	45	49	24	25	22	55	62	70	116	132	141

POLITICAL DEPARTMENT.

From H. E. GOLDSMID, Esq., Secretary to Government, Bombay,
To Major W. LANG, Political Agent in Kattywar.

Dated 22nd April 1851.

SIR,—I am directed by the Right Honorable the Governor in Council to acknowledge the receipt of your letter No. 197, dated the 31st December last, submitting, with your observations thereon, a census of the Jhareja, Jetwa, and Soomra population in Kattywar for the year 1849, with a statement of the receipts and disbursements of the Infanticide Fund during the same period.

2. It appears, from the information furnished by you, that the proportion of female to male children, ascertained to have been born during the year of report, is as under :—

Tribe.	Males.	Females.	Excess.
Jhareja........	288	278	10 males.
Soomra........	16	18	2 females.
Jetwa	4	5	1 female.

While a comparison of the present census with those of preceding years exhibits the following results :—

Tribe.	1844.		1845.		1846.		1847.		1848.		1849.	
	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.
Jhareja..........	6430	2175	6617	2334	6600	2429	6844	2779	7256	3090	7353	3237
Soomra..........	372	164	378	171	382	199	411	248	466	308	462	308
Jetwa	154	57	157	60	169	75	237	116	256	132	251	141

While the proportionate per-centage deduced from the above table is—

Years.	Jharejas.	Soomras.	Jetwas.
1844..	33⅘ per cent.	44 1/10 per cent.	37 per cent.
1845..	35 3/10 „	45⅕ „	38⅕ „
1846..	36⅘ „	52 1/10 „	44⅗ „
1847..	40⅗ „	60⅕ „	44 „
1848..	42⅘ „	66 4/10 „	51⅗ „
1849..	44 „	66⅔ „	56⅕ „

3. The foregoing results, I am desired to remark, are most satisfactory, and

show the efficacy and suitableness of the measures adopted by Government in 1834, at the recommendation of the Honorable Mr. Willoughby, then in charge of the Kattywar Agency, for the suppression of the crime of Infanticide, and appear to justify the observation at the close of your 6th paragraph, that if the returns can be depended on (and there seems to be no reason to doubt their general accuracy) there are grounds for the gratifying belief that the practice of Infanticide must have become almost entirely extinct in Kattywar.

4. Well and ably have you, in the opinion of Government, continued and carried out, by means of conciliation and persuasion, the good and humane work in which Mr. Willoughby so indefatigably toiled for the extirpation of the crime of Infanticide from Kattywar; and the vigorous measures which that gentleman originated for effecting that object have, by the judicious proceedings of yourself, and of those who succeeded him in the province, been brought to a most successful and gratifying termination.

5. From the statement of receipts and disbursements of the Infanticide Fund accompanying your report, it appears that the expenditure during the year 1849 amounted to Rs. 7,073-8-3, leaving an available balance of only Rs. 6,867-7-6 to meet the charges of the next year; and, as some resources will probably soon become necessary wherewith to meet the future expenses of the Infanticide establishment and the marriage expenses of Jharejas seeking assistance, I am desired to request that you will furnish Government with an accurate account current of the proceeds of the Infanticide Fund which have been vested in the five per cent. loan for educational purposes in Kattywar.

6. With reference to your 11th and 12th paragraphs, I am desired to express the hope of Government that you will bring to a successful close the measures therein reported.

7. The report contained in your concluding paragraph is approved by the Right Honorable the Governor in Council.

I have the honour to be, &c.

(Signed) H. E. Goldsmid,
Secretary to Government.

Bombay Castle, 22nd April 1851.

From Major W. Lang, Political Agent in Kattywar,
To A. Malet, Esq., Chief Secretary to Government, Bombay.

Dated 26th December 1851.

Sir,—I have the honour herewith to forward the usual census returns* of the Jhareja, Jetwa, and Soomra population of this province for the year 1850, and also the account current of receipts and disbursements of the Infanticide Fund during the same year.

* Omitted, the substance of the return being embodied in this report, and in the Government reply which follows.

2. The Jhareja census now submitted shows a total of 292 male, and 267 female children born during the year under review. There is an increase in the male population of 176 in twenty-two Talookas, with a decrease of 27 in nine; and an increase of 204 in the female population of twenty-five Talookas, with a decrease of 18 in seven. In twelve of the Talookas there is neither increase nor decrease of the male population, and in ten the same is the case as regards the number of females. There are also nineteen out of the forty-three Talookas included in the present Jhareja census in which no male children have been born during the year under review; sixteen in which there have been no births of females; and fourteen in which no children of either sex have been born. The number of male Jharejas newly entered in the present return is 91, and of females 45; and the number of the former, shown as having left the several Talookas, is 41, and that of the latter 23. The total number of Jhareja males in the province is shown by this census to be 7,502, and of Jhareja females 3,423, and the deaths, during the year under review, among the males, have been 193, and among the females 103.

3. The Soomra census shows 24 male and 18 female children to have been born during the year of report, with an increase in the male population, of the three Talookas included in the return, of 31, and in the female population of 18. There have been births both of male and female children in all the Talookas, and likewise an increase of both sexes in each of them, as compared with the census for the former year. The number of Soomra males newly entered in the present return is 12, and the number of females 3, and none of either sex appear to have left any of the Talookas during the year under review. Five males and three females have died during the year, and the total number of the male population remaining in the three Talookas is 493, and of the female 326.

4. In the Jetwa census, the number of males born during the year is shown to have been 10, and of females 4, with no increase in the male population, but a decrease in two of the Talookas of 9, and an increase in the female population of 1 in the Dherol Talooka, and a decrease of 16 in those of Nowanuggur and Poorbunder, as compared with the returns for the former year. There is one Jetwa male and one female newly entered in the present census, and twelve of the former and fourteen of the latter shown to have left the several Talookas during the year. Eight males and six females have also died since the last census, and the total male population now shown is 242, with 126 females.

5. The census of the Jetwa tribe is not so satisfactory as those of the Jharejas and Soomras, and the attention of the censors has been called to the circumstance. The second censor will proceed this season into the districts containing the Jetwa and Soomra families, in order to revise and correct the census of these tribes, as has already been done in a great measure as regards the Jhareja census, and the other censor has received instructions to complete what remains of the latter.

6. The account current of the Infanticide Fund shows the balance remaining at the close of the former year to have been Rs. 6,867-7-6, and the collections during the year of report Rs. 7,847-14-5, making a total of Rs. 14,715-5-11. The expenditure has been Rs. 5,700 for assistance to thirty-one Grasias in marrying thirty-two daughters; Rs. 400 for the prize essay on Female Infanticide; and Rs. 1,078-14-11 for pay and batta to the Infanticide establishment; making a total of Rs. 7,178-14-11, and leaving a balance in favour of the Fund of Rs. 7,536-7-0 at the end of the year.

7. The only accusation of Infanticide which was brought forward, during the year under review, was that reported on in my letter of the 25th September 1850, which was found, on investigation by my Assistant, Captain Barr, to be entirely groundless, and the proceedings adopted in disposing of it approved of in Mr. Secretary Goldsmid's reply of the 26th October following. No other case, even of suspicion of the crime, was brought to the notice of the censors during their progress through the districts in the year of report.

8. The party sent last year by His Highness the Jam to Jodhpoor, to arrange the preliminaries of his daughter's marriage to the Maharaja of that place, are now on their return, and the marriage will probably take place in April next, although the time has not yet been finally settled. The Nowanuggur Vukeel has, at my request, sent to ascertain the Jam's wishes as to the presentation of an elephant on the occasion, or the postponement of the collection of this year's tribute, as formerly sanctioned by Government; and every advantage in my power shall be taken of the assemblage of Rajpoots at this marriage to effect the arrangement alluded to in my last annual report, to prevent, for the future, the ruinous expenditure incurred on such occasions.

I have the honour to be, &c.

(Signed) W. LANG,
Political Agent.

Rajkot, 26th December 1851.

POLITICAL DEPARTMENT.

From A. MALET, Esq., Chief Secretary to Government, Bombay,
To Major W. LANG, Political Agent in Kattywar.

Dated 11th March 1852.

SIR,—I am directed by the Right Honorable the Governor in Council to acknowledge the receipt of your letter No. 215, dated the 26th December 1851, submitting returns of the Jhareja, Jetwa, and Soomra population of Kattywar for the year 1850, with accounts current of receipts and disbursements of the Infanticide Fund for the same year.

2. In reply, I am desired to inform you that the entire absence of any known act of Infanticide during the year of report is highly gratifying to Government.

3. The proportion of female to male children ascertained to have been born during the year was as given in the following statement :—

Tribe.	Males.	Females.	Excess.
Jhareja	292	267	25 males.
Soomra	24	18	6 do.
Jetwa......	10	4	6 do.

4. The result shown in the present census, as compared with those for the five preceding years, is as given below :—

Tribe.	1845.		1846.		1847.		1848.		1849.		1850.	
	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.
Jhareja..........	6617	2334	6600	2429	6844	2779	7256	3090	7353	3237	7502	3423
Soomra..........	378	171	382	199	411	248	466	308	462	308	493	326
Jetwa	157	60	169	75	237	116	256	132	251	141	242	126

And the proportional per-centage of females to males deduced from the said table is as follows :—

Years.	Jharejas.	Soomras.	Jetwas.
1845..	$35\frac{3}{10}$	$45\frac{1}{5}$	$38\frac{1}{5}$
1846..	$36\frac{4}{5}$	$52\frac{1}{10}$	$44\frac{2}{5}$
1847..	$40\frac{3}{5}$	$60\frac{1}{4}$	44
1848..	$42\frac{4}{7}$	$66\frac{4}{10}$	$51\frac{1}{2}$
1849..	44	$66\frac{2}{3}$	$56\frac{1}{5}$
1850..	$45\frac{4}{7}$	$66\frac{1}{8}$	$52\frac{1}{15}$

5. Notwithstanding the decrease, as compared with 1849, in the per-centage of the females of the Soomra tribe, the results of the year continue to be highly satisfactory ; and His Lordship in Council approves of the measures adopted by you, as reported in your 5th paragraph, for ascertaining the cause of this difference.

6. The expenditure of the Infanticide Fund is shown in the statement of receipts and disbursements to have amounted to Rs. 7,178-14-11, leaving, besides the current receipts, an available balance to meet the charges of the next year of Rs. 7,536-7-0, exclusive of the sum of Rs. 1,00,000 invested in five per cent. paper, the interest of which is made available for educational purposes.

7. In your letter No. 62, of the 1st May last, you stated that a considerable amount was due to the Infanticide Fund on account of fines, and that there would be no necessity for any further resources to meet the current expenditure for many years to come. It is concluded, from the accounts now submitted, that you have no reason to alter this opinion.

I have the honour to be, &c.

(Signed) A. MALET,
Chief Secretary.

Bombay Castle, 11*th March* 1852.

From the POLITICAL AGENT IN KATTYWAR,

To A. MALET, Esq., Chief Secretary to Government, Bombay.

Dated Rajkot, 18*th December* 1852.

SIR,—I have the honour to forward herewith the usual census return* of the Jhareja, Soomra, and Jetwa population of this province for the year 1851, together with the account current of the Infanticide Fund for the same period, which is always required to accompany these returns.

2. The Jhareja census shows a total of 222 males and 216 females born during the year, with an increase in the male population of 258 in twenty-three Talookas, and a decrease of 27 in nine; and an increase of 178 in the female population in twenty Talookas, and a decrease of 3 in one. There are eleven Talookas in which the male population is the same, and twenty-two in which this is the case as regards the female. Out of the forty-three Talookas included in the Jhareja census, there are twenty in which no male children have been born during the year, twenty-three in which there have been no daughters, and sixteen in which no children of either sex have been born. The number of Jhareja males newly entered in the present return is 213, and of females 58; and the number of the former who have left the several Talookas during the year is 70, and of the latter 31. The total male population of Jharejas is 7,733, and the female 3,598; and the number of deaths during the year among the former has been 134, and 68 among the latter.

3. The Soomra census gives the number of males born during the year as 15, and females as 16; of the male population, there is an increase of 11 in three Talookas, with a decrease of 1 in the other, and an increase of the female population of 21 in three Talookas, without any decrease in the remaining one. In one of the Talookas there have been no sons or daughters born during the year, but this has been added since the date of the last returns, and there is only one Soomra family residing in it. In the three other Talookas, both male and female children have been born. The number of Soomra males newly entere

* Omitted; the substance being embodied in this report, and in the Government re which follows.

in these returns is 8, and that of females 7, and those who have left the several Talookas are 6 males and 2 females. The total Soomra population consists of 503 males and 347 females, and the number of deaths during the year has been 7 males but no females.

4. The census of the Jetwas shows 8 male and 2 female children to have been born during the year of report, and gives an increase of 4 males in one Talooka, with a decrease of 5 in the two others, and an increase of one female in one Talooka with a decrease of one in another. There have been births in all the three Talookas during the year; one of them, however, being without any male children born, and one without any female. The males newly entered in these returns are two, and none have left any of the Talookas, and there are no new entries or departures of females. The total male population of Jetwas is 241, and the female 126; and 11 males and 2 females have died during the year of report.

5. The births of female children among the Jetwas are still few in proportion to those of males, but the most particular inquiries have been made on the spot by both of the censors, and there is no reason, as far as I can ascertain, to suspect that this has been otherwise than accidental. I beg, however, with reference to your letter of the 14th October last, No. 4496, and its accompaniment, to inform you that I have written to His Highness the Jam, and to the Rana of Poorbunder, calling their attention also to the subject, and the censors have been directed to continue their inquiries during their visits to these Talookas. In the case of Dherol, there is no cause for suspicion, as both the female population and the female births are in excess of the male in that Talooka.

6. The account current of the Infanticide Fund shows a balance of Rs. 7,536-7-0 remaining from the former year, and the collections during the year under review amount to Rs. 18,860-11-2, beside the lakh of rupees invested in the five per cent. loan on account of education, which has been adjusted in these accounts under instructions from the Accountant General, so as to appear always at the credit of this Fund. This makes an aggregate, inclusive of this investment, of Rs. 1,26,397-2-2. The disbursements during the year have been Rs. 5,450, on account of assistance to twenty-seven Grasias in marrying twenty-nine daughters, together with Rs. 1,654-14-9 for pay and batta to the Infanticide establishment, making an aggregate of Rs. 7,104-14-9, and leaving a balance in favour of the Fund of Rs. 1,19,292-3-5, or, exclusive of the lakh invested in the loan, of Rs. 19,292-3-5.

7. There have been no accusations of Infanticide during the year of report, and neither of the censors, in the course of their respective tours through the districts containing Jhareja, Soomra, and Jetwa inhabitants, had any reason to suspect any case of the crime having been committed.

8. I take this opportunity of acknowledging the receipt of Mr. Secretary Lumsden's letter of the 13th July last, and the copy of the report sent with it of the measures adopted for the prevention of Female Infanticide in the

Mynpooree district. I had hoped, at the marriage of the late Jam's daughter, to have got some arrangement made for diminishing the expenses now attending Rajpoot marriages in this province, by inducing the most influential Grasias to enter into an agreement to marry their daughters into the same families, or families of the same rank, from which they get their wives; but the unfortunate death of the Jam just before the marriage took place prevented anything being done, and when I lately visited his son and successor I found that although professing, and I believe sincerely, his willingness to enter into any arrangement which may be proposed by His Highness the Rao of Kutch regarding Rajpoot marriages for the future, he is unwilling to do anything himself in the matter independent of His Highness the Rao. Major Jacob kindly came over to Nowanuggur for a few days when I was there, and as he made himself acquainted with the feelings both of the Rao and the Jam on the subject, I think some good might be done by getting a deputation of influential Rajpoots from the different tribes in Kattywar, commissioned by the principal Chiefs, sent over to Bhooj, to discuss the matter with His Highness the Rao, and endeavour to get some arrangement effected regarding their future marriages through Major Jacob. I have heard from that officer that His Highness greatly approves of the Mynpooree measures, as far as he understands them, and there can of course be no question of the great advantage of any measures which will enable the Rajpoots here and in Kutch to reduce the expenditure now incurred at their daughters' marriages, without subjecting themselves to any invidious comparisons or remarks from their fellow Grasias. I shall therefore ascertain from Major Jacob whether His Highness the Rao would be willing to receive a deputation of the description I have proposed, and if so, and Government approves of the measure, I have no doubt that I could get one sent by the principal Chiefs of this province at any time that would be most convenient to His Highness the Rao.

I have the honour to be, &c.

(Signed) W. Lang,

Political Agent.

Kattywar Political Agency, Rajkot, 18*th December* 1852.

From A. Malet, Esq., Chief Secretary to the Government of Bombay,

To Lieutenant Colonel W. Lang, Political Agent in Kattywar.

Dated the 1*st February* 1853.

Sir,—I am directed by the Right Honorable the Governor in Council to acknowledge the receipt of your letter No. 195, dated the 18th December last, submitting returns of the Jhareja, Jetwa, and Soomra population of Kattywar for the year 1851, together with the account current of the Infanticide Fund for the same period.

2. In reply, I am desired to inform you that the entire absence of any known act of Infanticide during the year of report is highly gratifying to Government.

3. The number of male and female children ascertained to have been born during the year was as given in the following statement:—

Tribe.	Males.	Females.	Excess.
Jhareja..........	222	216	6 males.
Soomra..........	15	16	1 female.
Jetwa	8	2	6 males.

4. The total ascertained Jhareja, Soomra, and Jetwa population of Kattywar, during the years 1846 to 1850, as compared with the year 1851, is as given in the table entered below:—

Tribe.	1846.		1847.		1848.		1849.		1850.		1851.	
	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.
Jhareja	6600	2429	6844	2779	7256	3090	7353	3237	7502	3423	7733	3598
Soomra	382	199	411	248	466	308	462	308	493	326	503	347
Jetwa	169	75	237	116	256	132	251	141	242	126	241	126

And the proportional per-centage of females to males deduced from that table is as follows:—

Years.	Jharejas.	Soomras.	Jetwas.
1846....	36 4/5	52 1/10	44 3/8
1847....	40 2/3	60 1/4	44
1848....	42 4/7	66 4/10	51 1/8
1849....	44	66 2/3	56 1/5
1850....	45 4/7	66 1/8	52 1/15
1851....	46 1/13	68 11/12	52 1/4

5. I am to intimate that an extract, paragraph 8, from your letter under reply, on the subject of diminishing the expenses attendant on Rajpoot marriages, has been forwarded for the information of the Political Agent in Kutch.

I have the honour to be, &c.

(Signed) A. Malet,
Chief Secretary.

Bombay Castle, 1*st February* 1853.

From A. MALET, Esq., Chief Secretary to the Government of Bombay,
To Major G. L. JACOB, Political Agent in Kutch.

Dated 1*st February* 1853.

SIR,—I am directed by the Right Honorable the Governor in Council to transmit to you an extract, paragraph 8, from a letter from the Political Agent in Kattywar, No. 195, dated the 18th December last, and to intimate that Government will view with approbation any measure that may have the effect of diminishing the expenses attendant on the Jhareja marriages.

I have the honour to be, &c.

(Signed) A. MALET,
Chief Secretary.

Bombay Castle, 1*st February* 1853.

POLITICAL DEPARTMENT.

From Capt. J. T. BARR, First Asst. Pol. Agent, in charge Kattywar Agency,
To H. L. ANDERSON, Esq., Acting Secretary to Government, Bombay.

Dated 14*th April* 1854.

SIR,—Annexed I have the honour to forward the census return* of the Jhareja, Jetwa, and Soomra population of Kattywar for the year 1852, which late changes in officers of this agency, and the press of other current business, have delayed till the present date. The returns which are required triennially, being due in the year under review, are also forwarded, together with the account current of receipts and disbursements for that year.

2. The census shows that the Jhareja population in 1852 consisted of 7,813 males and 3,686 females: of these, 214 males were born during that year, and 180 females. There was an increase of 100 males in fifteen Talookas and a decrease of 20 in thirteen Talookas. The increase of females was 102 in sixteen Talookas, and the decrease was 14 in nine Talookas. In fifteen Talookas there is no increase or decrease in the number of males, and the female population is the same in eighteen Talookas as it was in the year previous to that under review. Of the forty-three Talookas included in the Jhareja census, there are twenty-two in which no male children were born in this year, twenty-one in which no daughters were born, and seventeen in which no children have been born. The seventeen Talookas in which no births are recorded are those which contain very small numbers of Jhareja inhabitants. The number of Jhareja males newly entered in the return for the year under review is 39. The number newly entered in the return for the preceding year amounted to

* Omitted; vide note at page 687.

213; but this large number for that year was caused by the Jhareja population of the Adhoee Mahal having then, for the first time, been brought upon the Kattywar returns, the census for those districts having before that date been taken by the Bhooj authorities. The number of Jhareja females newly entered in the present return is 23. The number of deaths amongst the Jhareja male population was 147, amongst the females 90.

3. The Soomra census for 1852 shows a total population of 498 males and 346 females: of these, four were male children born during the year, and eight female children born during the same period. The total of males is five less than it was in the previous year, and that of females one less, nine males and nine females having died.

4. The census of the Jetwas shows a total population of 244 males and 139 females in the return reported on. Three male children were born during the year, and nine female. The total of males is three greater than that of the previous year, and the total of females thirteen greater, three males and no females having died within the year under review. The injunctions made by Colonel Lang in 1851 on the Jam of Nowanuggur and Rana of Poorbunder would appear to have had a beneficial effect, as the disparity between the male and female births which that officer commented upon in his census report for 1851 no longer exists in the present Jetwa census return, there being an excess of thirteen females in the births recorded to males.

5. There have been no accusations of Infanticide during the year now reported on, and as the censors have been carefully superintended, and the returns which they have furnished minutely scrutinised, there is every reason to believe in their correctness. The proportion which they continue to exhibit in the births of male and female Jhareja children is very satisfactory, and the steady increase in the Soomra and Jetwa female births encourages the hope that Infanticide no longer exists in these tribes.

6. The account current of the Infanticide Fund shows a former balance of Rs. 1,19,292-3-5, and the amount of receipts for the year under notice is Rs. 3,332-3-0, making a total of Rs. 1,22,624-6-5. Payments for marriage expenses to Jharejas amount to Rs. 12,000, and for pay and batta to the Infanticide establishment Rs. 1,658-15-7, making a total of Rs. 13,658-15-7, and leaving a balance in favour of the Fund of Rs. 1,08,965-6-10. Of the Rs. 12,000 entered as disbursements for marriages, Rs. 5,000 were expended on an elephant and other gifts presented to the Jam of Nowanuggur on the marriage of his sister to the Maharaja of Jodhpoor.

7. The subject of decreasing the expense of Jhareja marriages has been under earnest consideration during the period reported upon; but in consequence of the death of the late Jam of Nowanuggur, which prevented the assembly of any large number of influential Jhareja Chiefs at the marriage of his daughter, when Colonel Lang hoped that the matter would be discussed with salutary results, and owing to the departure of that experienced officer from

Kattywar, and Lieutenant Colonel Jacob from Kutch, little progress has yet been made in effecting the object in view.

I have the honour to be, &c.

(Signed) J. T. Barr,
First Assistant Political Agent in charge.

Kattywar Political Agency, Camp Gogo, 14th April 1854.

Statement

Comparative Statement of the Jhareja Population

Number.	Talookas.	Males. Under the Age of 20. 1850	1851	1852	Of all Ages. 1850	1851	1852
1	Nowanuggur	1988	1978	1946	3997	4030	4058
2	Moorvee	306	358	379	592	732	751
3	Dherol Surufdur	282	288	306	538	551	569
4	Rajkot Sirdhar	30	32	32	58	61	60
5	Gondul	339	309	323	641	627	640
6	Kotra Sanganee	39	38	35	73	74	73
7	Veerpoor Khureree	58	67	65	119	131	130
8	Drappa	123	123	117	212	214	211
9	Mallia Kakrechee	33	31	31	64	64	64
10	Jhallia Dewanee	24	28	30	47	50	52
11	Khureesra	37	40	38	66	72	70
12	Lodeeka	27	28	26	49	51	50
13	Gowreedur	18	15	15	28	26	26
14	Shahpoor	16	15	15	26	25	25
15	Rajpoora	28	29	27	48	49	48
16	Mengnee	23	25	24	36	38	37
17	Bhadwa	5	5	4	9	9	9
18	Satodur Wowree	73	70	72	150	150	152
19	Mooleeladeree	53	57	61	106	110	113
20	Gutka	17	15	17	27	23	25
21	Kotaria	10	10	9	13	14	14
22	Paal	11	9	8	16	15	16
23	Seesang Chandlee	52	55	54	100	99	79
24	Kotra Nyajee	27	27	28	54	53	53
25	Veerwa	..	1	2	3	3	4
26	Mowa	4	4	4	9	9	10
27	Kaksiallee	5	6	6	9	11	11
28	Wudalee	..	6	7	12	12	13
29	Wankaneer	7	6	4	12	10	8
30	Hulwud Drangdra	82	84	83	142	145	144
31	Bhownuggur	82	91	98	154	166	172
32	Wudwan	5	5	7	12	13	15
33	Lathee	5	5	6	9	10	10
34	Palitana	7	6	5	12	12	9
35	Than Luktur	3	2	2	7	6	5
36	Limree	..	..	1	5	5	6
37	Kurol	3	3	3	4	4	4
38	Limbra	2	2	2	4	4	4
39	Ankewalia	2	2	2	4	4	4
40	Gudoola	1	1	1	1	2	2
41	Amrelee	17	20	19	34	36	36
42	Moolee	..	4	4	..	7	7
43	Poorbunder	..	1	1	..	6	6
	Total....	3844	3901	3919	7502	7733	7813

in Kattywar, between the Years 1850, 1851, *and* 1852.

Females.											
Married and Widows.			Betrothed.			Unbetrothed.			Total.		
1850	1851	1852	1850	1851	1852	1850	1851	1852	1850	1851	1852
625	653	668	248	272	287	893	897	911	1766	1822	1866
53	67	78	63	56	53	163	191	188	279	314	319
89	90	95	27	29	27	162	169	168	278	288	290
7	6	7	2	4	6	22	25	27	31	35	40
87	81	87	33	40	35	195	211	228	315	332	350
3	6	8	5	4	2	26	27	27	34	37	37
7	8	9	8	7	7	39	46	45	54	61	61
16	16	18	11	12	9	55	58	63	82	86	90
9	15	13	7	5	5	18	20	19	34	40	37
7	7	7	2	3	3	14	14	13	24	24	23
14	14	14	6	5	5	13	14	15	33	33	34
1	2	2	..	1	2	16	17	15	18	20	19
1	1	1	2	2	2	7	8	10	10	11	13
..	..	..	..	..	..	6	6	6	6	6	6
1	1	1	..	..	2	18	20	18	19	21	21
7	4	5	..	3	1	9	9	9	16	16	15
1	1	1	..	..	...	4	4	4	5	5	5
24	24	24	12	12	17	39	39	41	75	75	82
8	8	9	5	5	5	46	53	50	59	66	64
1	2	2	2	2	2	5	4	4	8	8	8
1	1	1	2	2	2	2	2	2	5	5	5
1	1	1	2	2	2	3	4	5	6	7	8
15	15	16	2	2	4	33	38	34	50	55	54
2	2	3	4	4	7	9	9	4	15	15	14
..	..	..	..	..	..	3	3	3	3	3	3
..	..	..	..	..	..	3	3	4	3	3	4
2	2	2	..	..	..	3	3	3	5	5	5
1	1	..	..	..	..	3	3	5	4	4	5
4	6	7	4	1	1	6	4	4	14	11	12
8	10	10	11	9	8	24	29	33	43	48	51
17	21	19	10	15	20	40	36	39	67	72	78
3	3	3	..	..	..	4	4	4	7	7	7
1	1	1	..	..	..	3	3	3	4	4	4
7	7	6	1	1	2	2	2	..	10	10	8
3	3	..	3	..	2	2	2	1	5	5	3
3	3	3	2	2	2	2	2	2	7	7	7
..	..	..	..	..	..	..	1	2	..	1	2
1	2	2	..	..	..	..	..	..	2	2	2
2	3	3	1	..	..	..	..	..	3	3	3
1	1	1	..	..	..	1	1	1	2	2	2
11	11	11	1	5	5	10	6	6	22	22	22
..	2	2	..	..	..	..	3	3	..	5	5
..	..	..	..	..	..	..	2	2	..	2	2
1044	1101	1140	476	505	525	1903	1992	2021	3423	3598	3686

Comparative Statement of the Soomra Population in Kattywar, between the Years 1850, 1851, *and* 1852.

Number.	Talookas.	Males.						Females.											
		Under the Age of 20.			Of all Ages.			Married and Widows.			Betrothed.			Unbetrothed.			Total.		
		1850	1851	1852	1850	1851	1852	1850	1851	1852	1850	1851	1852	1850	1851	1852	1850	1851	1852
1	Nowanuggur	194	197	192	355	363	362	108	112	112	24	25	29	117	122	120	149	159	261
2	Moorvee	15	16	15	35	34	33	9	9	9	..	1	1	11	10	10	20	20	20
3	Dherol	51	54	51	103	104	101	24	24	24	5	5	6	28	35	31	57	64	61
4	Rajkot	..	1	1	..	2	2	..	1	1	..	..	..	..	3	3	..	4	4
	Total...	260	268	249	493	503	498	141	146	146	29	31	36	156	170	164	326	347	346

Comparative Statement of the Jetwa Population in Kattywar, between the Years 1850, 1851, and 1852.

Number.	Talookas.	Males. Under the Age of 20. 1850	1851	1852	Males. Of all Ages. 1850	1851	1852	Females. Married and Widows. 1850	1851	1852	Betrothed. 1850	1851	1852	Unbetrothed. 1850	1851	1852	Total. 1850	1851	1852
1	Poorbunder	67	56	68	144	140	142	22	21	23	6	8	7	30	28	37	58	57	67
2	Nowanuggur	47	52	49	89	93	94	20	24	23	15	13	14	21	19	22	56	56	59
3	Dherol	4	3	3	9	8	8	3	3	3	4	6	4	5	4	6	12	13	13
	Total....	118	111	120	242	241	244	45	48	49	25	27	25	56	51	65	126	126	139

Resolution by the Honorable Board, dated the 11th May 1854.

With the accompanying letter, Captain Barr has submitted two enclosures, the former of which contains information relative to the total Jhareja, Soomra, and Jetwa population of Kattywar during the year 1852, as compared with the years 1850 and 1851. The second enclosure is a statement of the receipts and disbursements of the Kattywar Infanticide Fund during the year 1852.

2. The number of male and female children of these three castes, ascertained to have been born during the year 1852, was—

Tribe.	Males.	Females.	Excess of Males.	Excess of Females.
Jhareja........	214	180	34	..
Soomra........	4	8	..	4
Jetwa	3	9	..	6

3. The total ascertained population of the three classes in 1852, contrasted with the years 1842 and 1847, and the annual average of the five years ending in 1846 and 1851, respectively show the following results:—

Tribe.	Males.					Females.				
	1842	Average of 5 years ending 1846.	1847	Average of 5 years ending 1851.	1852	1842	Average of 5 years ending 1846.	1847	Average of 5 years ending 1851.	1852
Jhareja ..	6129	6390	6844	7338	7813	1841	2147	2779	3225	3686
Soomra ..	351	349	411	467	498	141	166	248	307	346
Jetwa....	153	157	237	245	244	52	59	116	128	139

4. The proportional per-centage which the female bore, during the years 1842 to 1852, to the male population of these castes, was as follows:—

Years.	Jharejas.	Soomras.	Jetwas.
In the year 1842	30	$40\frac{1}{6}$	34
Average of the 5 years ending 1846.	$33\frac{3}{5}$	$48\frac{1}{8}$	$37\frac{9}{16}$
In the year 1847..............	$40\frac{2}{3}$	$60\frac{1}{4}$	44
Average of the 5 years ending 1851.	$43\frac{11}{12}$	$65\frac{1}{3}$	$52\frac{1}{4}$
In the year 1852................	$47\frac{1}{6}$	$69\frac{2}{5}$	57

Resolved,—That these results, as showing a steadily progressive diminution of the disproportion in the aggregate number of the two sexes, and the fact that no grounds exist for supposing that during the year of report any case of Infanticide occurred in the province of Kattywar, are highly gratifying.

That the First Assistant Political Agent in charge be so informed; and that, with reference to paragraph 7 of his letter, the Acting Political Agent be requested to persevere in endeavouring to secure a reduction in the Jhareja marriage expenses.

(Signed) ELPHINSTONE.
J. WARDEN.
J. G. LUMSDEN.

11*th May* 1854.

From Captain J. T. BARR, Acting Political Agent in Kattywar,

To H. L. ANDERSON, Esq., Secretary to Government, Bombay.

Dated 21*st December* 1854.

SIR,—I have the honour to submit the census returns* of the Jhareja, Soomra, and Jetwa population of Kattywar for the year 1853, and the account current of the Infanticide Fund for the same period.

2. This census shows that 264 male, and 258 female Jharejas were born during the year; that the total male Jhareja population was 163 greater in twenty-one Talookas, and 19 less in seven Talookas; that the female Jhareja population was 171 greater in twenty-two Talookas, and 8 less in six Talookas. There are fifteen Talookas in which the male population, and fifteen in which the female, is the same. Of the forty-three Talookas included in the Jhareja census, there are nineteen in which no male children were born during the year, seventeen in which no daughters were born, and twelve in which no children of either sex have been born. The number of Jhareja males newly entered in the present return is 94, and that of females similarly entered is 43; and the number of the former who have left the several Talookas during the year is 56, and of the latter 20. The total Jhareja male population is 7,957, and the female 3,849. The number of males who have died during the year is 158, and of females 118. The total male Jhareja population on the return for the year 1852 was 7,813, and the female 3,686; so that the present return shows that the excess of the former over the latter has decreased, and it is gratifying to observe from many past returns that this decrease, though gradual, has been steady.

3. The Soomra census gives the number of males born during the year as 24, and females 22. Of the male population, there is an increase of 23 in three Talookas, and an increase of the female population of 16 in three Talookas, without decrease in either sex in any. In one Talooka, that of Rajkot, in which the population of Soomras is of inconsiderable amount, there have been no births. The number of Soomra males newly entered in these returns is 14, and that of females 6. No males or females have left any of the several Talookas. The total Soomra population is 521 males and 362 females. The number of deaths during the year has been 15 males and 12 females.

* Omitted, the substance being embodied in this report.

4. The Jetwa census shows that 6 male and 11 female infants were born during the year of report, and gives an increase of 3 males in one Talooka, with a decrease of 2 males in one Talooka, and an increase of 10 females in two Talookas, with a decrease of 1 in another. There have been no births in one of the Talookas. One male and one female are newly entered in these returns, and none of either sex have left any of the Talookas. The total male population of the Jetwas is 245, and the female 148, and 6 males and 3 females have died during the year of report. It is gratifying to know from this census that the births of female children among the Jetwas recorded are no longer few in proportion to those of males, and that the suspicious inequality long existing between the numbers of the two sexes in the population is rapidly disappearing.

5. There have been no accusations of Infanticide during the year of report amongst the tribes included in these returns; but the Government Attachment Mehta at Mallia brought the existence of the unnatural crime in the Mohwur tribe of Meeanas to the knowledge of Colonel Lang in the present year, having supplied intelligence of two suspected cases, reports on which were submitted to Government. The mother, found guilty in one of these cases, was tried on the 12th of July last before the Political Agent's Court of Criminal Justice for Kattywar, and is now undergoing the sentence of imprisonment which was passed upon her. Proof was not forthcoming to establish the second suspected case, but the census taken of the Mohwur population, in consequence of late revelations, showed such a disproportion in the number of females under that of males that it was determined to watch this tribe, the heads of which have now passed a solemn engagement to Government to abstain, in future, from the inhuman practice, and the Infanticide censors have been directed to extend their supervision to the Mohwur community, a census of which will be added as a supplement to the returns for the present and future years.

6. The account current of the Infanticide Fund shows a former balance of Rs. 1,08,965-6-10, and the amount of receipts for the year now under notice is Rs. 6,758-8-4, making a total of Rs. 1,15,723-15-2. Payments for marriage expenses to Jharejas amount to Rs. 6,625, and for pay and batta to the Infanticide establishment Rs. 1,694-8-0, making a total of Rs. 8,319-8-0, and leaving a balance in favour of the Fund, at the close of the year 1853, of Rs. 1,07,404-7-2.

I have the honour to be, &c.

(Signed) J. T. Barr,
Acting Political Agent.

Kattywar Political Agency, Camp Gondul, 21*st December* 1854.

Resolution by the Honorable Board, dated 5th February 1855.

The results shown in these papers may be summed up as follows:—

1. There has been an excess of male over female births among the Jhareja and Soomra tribes in the year 1853 of 6 and 2, being at the rate of two and one-third and nine per cent. respectively, while among the Jetwa tribe there is an excess of 5 *females*, being equal to eighty-three per cent. of the births.

2. The approximation in the totals of the female to the male population has advanced during the year at the rate of one and one-sixth, one and one-fifth, and three and two-fifths per cent. respectively in these tribes.

3. There is nothing in the management of the Infanticide Fund calling for particular remark.

RESOLVED,—That these results are satisfactory; but, in acknowledging the receipt of this report, the Acting Political Agent should be requested to expedite the transmission of his report for the year just closed, as the value of these returns is considerably lessened when their transmission is deferred until nearly a year after they fall due.

(Signed) ELPHINSTONE.

5th February 1855. J. G. LUMSDEN.

From Captain J. T. BARR, Acting Political Agent in Kattywar,

To H. L. ANDERSON, Esq., Secretary to Government, Bombay.

Dated 23rd *August* 1855.

SIR,—I have the honour to submit the census return* of the Jhareja, Soomra, Jetwa, and Mohwur Meeana population of this province for the year 1854, and the account current of the Infanticide Fund for the same period.

2. This census shows that 266 male and 208 female Jharejas were born during the year; that the total male Jhareja population was 205 greater in twenty-five Talookas, and 18 less in nine Talookas; that the female Jhareja population was 162 greater in twenty-four Talookas, and 12 less in five Talookas; and that there are ten Talookas in which the male, and fifteen in which the female population is the same. Of the forty-four Talookas included in the Jhareja census, there are thirteen in which no male children were born during the year, nineteen in which no female ones were born, and ten in which no children of either sex have been born. The number of Jhareja males newly entered in the present returns is 206, and that of females similarly entered is 84, and the number of the former who have left the several Talookas during the year is 95, and of the latter 34. The total Jhareja male population is 8,144, and the female 3,999. The number of males who have died during the year is 190, and of females 108. The number of female births during the

* Omitted, the substance being embodied in the report.

year of report is 50 below that recorded for the previous year, whilst that of male births is two in excess; so that, although female deaths are fewer by 10 than those noted for 1853, the disproportion in favour of males over females in the *Jhareja* population at the close of 1854 is slightly greater than before; but I have no reason for believing that this is ascribable to any but natural causes.

3. The Soomra census gives the number of males born during the year as 23, and of females 14. Of the male population, there is an increase of 13 in one Talooka, and an increase of 6 of the female population, also in one Talooka. There is a decrease of 5 in the male population of two Talookas, and of 8 in the female population of three Talookas. The number of Soomra females newly entered in these returns is one; 7 males and 5 females have left the country since the date of the last report. The total male Soomra population is 529, and the female 360. The number of deaths during the year has been 8 males and 12 females.

4. The Jetwa census shows that 9 male and 13 female infants were born during the year of report, and gives an increase of 8 males in two Talookas, and of 7 females in three Talookas. One male is newly entered in these returns, and none of either sex have left any of the Talookas. The total male population of Jetwas is 253, and the female 155; 2 males and 6 females have died during the year of report.

5. The census of the Mohwur Meeana population appears for the first time with the present returns, and its analysis is postponed till the preparation of the next and future ones allows opportunity of comparison.

6. There have been no accusations of Infanticide during the year of report, nor have the censors in the course of their respective visitation tours found reason to suspect the perpetration of the crime in any one instance.

7. It occurs to me that it would enhance the value of the periodical Infanticide returns, and, perhaps, add to their efficacy as checks, if, besides showing the number of male and female births during each year, they also exhibited a register of infant deaths of the same period. At present the register includes, without distinction, all deaths—of adults, of children, and of infants; but as it is a well-ascertained fact that the crime of Infanticide, when followed as a practice, is perpetrated almost invariably either upon newly-born babes or upon ones of the very tenderest age, it would be useful, I think, to possess statistics for drawing a comparison between the numbers of male and female babes who survive beyond their first year. I purpose, with the approval of Government, to embody this information in the next returns, and have issued the necessary directions to all Native authorities concerned, and to the Government censors, when proceeding on their future tour of observation.

8. In September last, a meeting of Rajpoot Chiefs and Karbarees of this province, and a deputation from Kutch, accompanied by Mr. Raikes, assembled at Rajkot, to discuss measures for the reduction of marriage expenses, and to consider the advisability of introducing the practice of giving daughters into families of the same rank and position from which wives are received.

The result of this meeting, as is already known to Government, was unsatisfactory, and I unhappily incurred severe censure for the abrupt and dictatorial course Mr. Raikes, to my surprise and disappointment, ascribed to me as what he understood I had contemplated. Subsequently, however, negotiations have passed between His Highness the Rao of Kutch and His Highness the Jam of Nowanuggur, forming the subject of a late correspondence with the Acting Political Agent at Bhooj, the issue of which I regard as highly gratifying. The Jam, in a letter addressed to me for the purpose, had announced his earnest desire to cause a reduction of Rajpoot marriage expenses by every practicable means, and, as the most effectual arrangement to secure this reduction, to recognise the principle of seeking alliances for daughters from families of the same rank from which wives are taken, if His Highness the Rao, his superior Jhareja prince, would sanction and countenance the practice. On Colonel Trevelyan communicating the contents of this letter to His Highness the Rao, the latter, without hesitation, promptly signified his decided assent, and, in conversation with Colonel Trevelyan on the subject, went so far as to distinctly avow his intention, when seeking future alliances for his family, to do so near home rather than at a distance. He declared that "he would enjoin both his sons to follow the same course; for in Kattywar, for instance, where the customs and usages of the people were similar to those of Kutch, besides the saving of expense, much trouble and annoyance are avoided in arranging and concluding marriages; and the experience he has already had in the union of his daughter with the Edur Maharaja (who, though a Chief on a very small scale) convinced him of the advantage of keeping within what may be termed the legitimate range of country for the interchange of such marriages." I quote His Highness's words, as communicated to me by the Acting Political Agent. In signifying his assent, the Rao, moreover, spontaneously referred to the very Yad which I had brought to the notice of Mr. Raikes, to explain the nature and degree of co-operation our Chiefs expected from His Highness when the assembly was convened for discussion in September; and it will not be wondered that this has caused me personally peculiar satisfaction, for I believe that could that Yad, which was unaccountably ignored, have been adopted by the deputation, as containing the real sentiments of their master, the result of the discussions would have been as pleasing as that which has attended my recent correspondence with Colonel Trevelyan. His Highness the Rao's determination in the matter of marriage alliances has now been communicated to all the principal Rajpoot Chiefs in Kattywar, by whom the reform has consequently been most gratefully and cordially welcomed, and thus the first, and what may be regarded as the crowning point in our efforts, has been attained. Minor details, to complete arrangements for the reduction of the expenses of marriages amongst Rajpoots, can gradually be formed, and will meet with little obstacle or opposition; for in Kattywar such expenses have, by perceptible degrees, been diminishing for some years past, and it has only been amongst the more considerable Chiefs,

and above all in the family of the Jam, that they have continued to be very excessive, caused almost exclusively by the ambition which prompted them to seek alliances for daughters, at whatever cost, in families of higher rank and position than their own.

9. The account current of the Infanticide Fund shows a former balance of Rs. 1,07,404-7-2, and the amount of receipts for the year now under notice is Rs. 5,257-3-8, making a total of Rs. 1,12,661-10-10. Payments for marriage expenses for Jharejas amount to Rs. 5,700, and for pay and batta to the Infanticide establishment to Rs. 1,613-4-7, making a total of Rs. 7,313-4-7, and leaving a balance in favour of the Fund at the close of the year 1854 of Rs. 1,05,348-6-3.

I have the honour to be, &c.
(Signed) J. T. BARR,
Acting Political Agent.

Kattywar Political Agency, Rajkot, 23rd *August* 1855.

Resolution by the Honorable Board, dated 4th *September* 1855.

The Right Honorable the Governor in Council regrets that upon a review of the accompanying census returns of the Jhareja, Soomra, Jetwa, and Mohwur Meeanas in Kattywar, he is not convinced that the progress of measures for the suppression of Infanticide in the year 1854 has been satisfactory.

2. Except in the case of the Mohwur Meeanas, among whom the disproportion between the male and female population appears to have been reduced to the extent of 2·420 per cent., the relative proportions of the sexes appear almost stationary since the close of the year 1853, while the excess of male over female Jharejas and Jetwas has only been reduced ·066 and ·664 per cent. In the case of the Soomras the excess has increased to the extent of 1·004 per cent.

3. Out of every hundred of each sex the deaths of Jhareja males have been 2·254, females 2·617; Soomra males 1·470, females 3·183; Jetwa males 0·784, females 3·726; and Meeana males 2·341, females 3·178. These disproportions, until explained by the local authority, leave room for the supposition that Infanticide in some form is still practised.

4. While among the Jharejas and Soomras the male births exceed those of female in the proportion of 12·236 and 24·322 per cent., it is some satisfaction to find, if the correctness of the returns can be depended on, that in the cases of the Jetwas and Meeanas this position is reversed, and the female births exceed those of the male in the proportion of 18·182 and 8·912 per cent. respectively.

5. The proposal in paragraph 7 of Captain Barr's letter, to add to these returns a register of deaths of infants born in each year, is approved, and, in communicating this decision to the Acting Political Agent, that officer should

be requested to add, also, such an elaborate analysis of the returns in future as may obviate the necessity for subsequent explanation.

6. On the subject of Jhareja marriage expenses it will suffice, at present, to refer the Acting Political Agent to the instructions conveyed to him in Government letter dated the 24th August, No. 3556 of 1855. The intelligence upon this subject, however, contained in Captain Barr's letter, is very gratifying.

7. The accounts of the Infanticide Fund appearing correct, may be recorded.

(Signed) ELPHINSTONE.
J. G. LUMSDEN.
4th September 1855. A. MALET.

POLITICAL DEPARTMENT.

From Captain J. T. BARR, Acting Political Agent in Kattywar,
To H. L. ANDERSON, Esq., Acting Secretary to Government, Bombay.
Dated 23rd March 1854.

SIR,—I have the honour to submit, for the instructions of Government, copy of a letter, with accompaniments, regarding a case of Female Infanticide amongst the Mohwurs at Mallia, which I addressed to Major Aston, when he was Acting Political Agent, and shall feel obliged by your informing me whether, in the present instance, pardon may be extended to the mother of the infants, for the reasons assigned in my letter alluded to. I have directed the attendance of the Chowuttias, and shall in a future communication report, for the approval of Government, the measures I propose to adopt for the suppression of the crime of Female Infanticide amongst the Mohwur class of Meeanas, throughout the province.

2. If the Honorable Board coincide with me in my opinion of the meritorious conduct of the Government Attachment Mehta who brought to the notice of the political authorities the existence of this crime in the Mohwur community, I would humbly suggest that a gratuity of Rs. 100* be given to him from the Infanticide Fund, as a mark of approval.

I have the honour to be, &c.
(Signed) J. T. BARR,
Camp Gogo, 23rd March 1854. Acting Political Agent.

From Captain J. T. BARR, Assistant Political Agent,
To the ACTING POLITICAL AGENT IN KATTYWAR.
Dated 10th February 1854.

SIR,—Colonel Lang, in a letter, No. 217 of 1853, dated 15th June of that year, directed me to prosecute the investigation of two cases of Female Infan-

* This gratuity was sanctioned by Government.

ticide, reported by the Government Attachment Mehta stationed at Mallia, as having a short time previously occurred amongst the Mohwurs of that place, and the accompanying translated papers, which I have now the honour to submit for your consideration, bear upon one of these cases—that in which twin daughters were said to have been put to death. Inquiry is still in progress regarding the other, and, when it is matured, I shall do myself the honour of reporting the result.* I may add that, in that instance, I do not expect to obtain convicting proof. I bring the one under review separately to your notice in the present letter, because much delay has already arisen since the commencement of my investigation, occasioned by the great difficulty I have experienced in procuring the attendance of parties summoned for examination to Rajkot, and by my having long waited for the arrival of the father of the deceased twins, who had absconded from Mallia, and for whose appearance the Chowuttias were held responsible. This man, unfortunately, was killed in an affray which in the mean time took place between him and other Mohwurs within the limits of the Moorvee Talooka. The information which I have elicited in this case leaves no doubt in my mind that the infants in question were purposely left to die, nourishment having been denied them by their mother; and I regret to add that the whole tenor of the evidence, supported, as it is, by the startling fact which the census, taken in accordance with Colonel Lang's instructions, discloses, of there being only 24 females in the Mohwur community in Mallia, whilst the number of males is 94, convinces me that the crime of Female Infanticide must have been prevalent in the tribe. The trial and condemnation of one proved guilty of so heinous an offence would, I am aware, have a most salutary effect; but as the father, whom I consider in this case the chief criminal, is dead, I doubt whether it would serve any good purpose to bring the mother, who acted evidently at his suggestion, and, perhaps, under intimidation, to trial. The supposition that she had acted under such influence when bewildered and distracted after a recent confinement, a daughter of three or four years of age lying by her, suffering from small-pox, might, I think, be adduced as a reason for clemency being extended to her on the present occasion, and a solemn warning might be given, that in future a similar crime without fail would be visited with the severest penalty. The Chowuttias are ready to make any arrangement you may wish for its suppression, and, if the Infanticide Mehtas are directed to bring this tribe under their supervision, and the authorities of all places throughout the province, where Mohwurs are located, are obliged to furnish registers of births and deaths, the same as is already done with Jhareja children, we may, I believe, confidently expect that Female Infanticide amongst this class of Meeanas will ere long be extinguished. The Mehta who brought to our knowledge the existence amongst them of this crime, of which we had hitherto had no suspicion, deserves much credit, and if some gratuity were presented to him, it would, in my opinion, be worthily

* The result of the further inquiry alluded to showed that the charge was not susceptible of proof.

bestowed, and would serve not only to mark our approval of his conduct, but also to show to the public in Kattywar the importance we attach to such information, and the anxiety we feel to put a stop to Female Infanticide, in whatever caste it is found to prevail.

I have the honour to be, &c.

(Signed) J. T. Barr,
Assistant Political Agent.

Baee Nathee, *Wife of* Mohwur Sanganeea, *age about twenty-four years, deposes before* Nurbeeshunkur Hureeshunkur, *Attachment Mehta of Mallia.*

On interrogation.—Twin daughters were born to me, and I, having no wish to preserve them, did not suckle them; they survived one day and a half, and then died, and my husband buried them in the enclosure. My eldest daughter at the time was suffering from the small-pox, and my being unable to take care of her was the cause for my not preserving them. The girls died one hour after each other. When they were born, my mother, and Hoora the midwife, only were present. In this there is no doubt, and what I have deposed to is correct. I did not administer opium to the infants, nor did I by any other means deprive them of life. I denied them suckle, and as it was not my wish to preserve them, why should I have suckled them? Neither my husband nor any one else advised me (to deprive them of life); I did so of my own wish.

Dated Sumvut 1909, *Bhadurwa Vud* 5*th* (*Thursday*, 22*nd September* 1853) *Mallia.*

Witnesses.

Chowuttia Bhutce Hajee.
Mohwur Purbhut Bhodha.
Mohwur Bhara Joomla.
Jooma Mepa Soora.
Meman Ali Husson.

(Signed) Baee Nathee.
What is written above is true.
Written by Mehta Heera Dewjee, at the request of Baee Nathee.

The above deposition, having this day been read to Baee Nathee in the presence of Captain J. T. Barr, Acting First Assistant Political Agent at Camp Balacheree, she states,—

These twin daughters were born about three hours after sunrise, and on the third day, about midday, they died; in the mean time I suckled them twice or thrice, which not being sufficient, they died. It was anciently the custom in my caste not to preserve daughters, but at the present time Infanticide is extinct. My third daughter, who is at present with me, is three years old, and as she suffered severely from the small-pox, my time was taken up in attending upon her; I was therefore unable to suckle my other twin daughters; they consequently died. It was not my intention to destroy them, and, if the Attachment Mehta has above

stated so, I am not perfectly aware. My surviving daughter I suckled, and ten days prior to the birth of my twin daughters I weaned her. I had not sufficient milk at the time, but to pacify her, I permitted her to suckle, but at present she gets sufficient suckle. At the birth of my twin daughters, my mother and a midwife only were present, and when they died no one else besides myself and husband were present. It is not customary to bury a child two or four days old in a graveyard, therefore none of my caste people or relations attended. The infants are buried in a Phullia or enclosure. At the time of my accouchement my surviving daughter was lying on the same cot with me.

This deposition was given before the Mallia Attachment Mehta, and to which Purbhut Mohwur and Mepa Jalim are witnesses; the latter are called into the presence of Nathee, when they state that they are witnesses to the deposition given by Nathee before the Jupteedar, and they call upon her to give a true statement of the case before the Sirkar, when she replies that what she has deposed to in presence of the Jupteedar is true, and further states,—

It being my wish to preserve my eldest daughter, I suckled her, and not the other infants, when they were born, and consequently they died.

Dated Sumvut 1910, *Kartik Shoodh* 9*th* (*Wednesday*, 9*th November* 1853).

The twin daughters were of the full period, nine months.

(Signed) NATHEE MOHWUR,
Wife of Sanganeea.

Witnesses.
ANUNDJEE WULUBJEE.
MEHTA SUNTOOKRAM MADOWJEE.

What is written above is true.
(Signed) MOHWUR PURBHUT.
MEPA JALIM SOOROO.
What is written above is true.

On further interrogation.—After the twin daughters were born, I placed them on a separate small cot, as my eldest daughter slept on the same cot with me; the cots were placed close together. The twin daughters were on one cot, and I constantly looked after them, but my not having suckled them, they died.

Dated as above.

I am the married wife of Raja Kajeea, but I deserted him, and live with Sangun, and after my husband's death I returned to Mallia, twelve months ago; until then I kept wandering about.

The daughter now with me, and the deceased twin daughters, are Sangun's. About five years ago Sangun eloped with me of my own free will. After the decease of my twin daughters my mother left off visiting my house; she never came when he was present, on account of my elopement with him.

Dated as above. (Signed) NATHEE.

Witnesses.
ANUNDJEE WULUBJEE.
SUNTOOKRAM MADOWJEE.

Baee Hoora, *Wife of* Raja Manuk, *aged about forty years, deposes before the Mallia Attachment Mehta,* Nurbeshunkur Hurbeshunkur.

On interrogation.—The wife of Mohwur Sangun is my daughter, and at the time of her accouchement the eldest daughter was lying by her side, and suffering severely from the small-pox. At that time Sangun came to call me, and I went there, after which my daughter was delivered of twin daughters, and seeing that the eldest daughter was suffering, I immediately returned home. This was at midday; and in the evening I went to inquire after them, and found the new-born infants alive. I did not again go there, but I heard in the town that they died on the third day. This much I know.

On further interrogation.—The children were not suckled; they consequently died. I am not positively aware whether they died on the second or third day after birth. I state what I heard rumoured in the town.

Dated Sumvut 1909, *Bhadurwa Vud* 2*nd* (*Tuesday*, 20*th September*, 1853).

Witnesses.
Mohwur Purbhut Bhodha.
Mohwur Natha Meramun.
Bhatee Hajee Keema.
Mohwur Bhara Meramun.
Jam Mepa Soora.

(Signed) Baee Hoora.
What is above written is true.
Written by Mhao Heera Dewjee,
at the request of the above.

Baee Hoora is called to the presence of Captain J. T. Barr, Acting First Assistant Political Agent, and the above deposition being read over to her, she confirms it.

On interrogation.—I saw the twin daughters when they were born but I did not see them suckled by my daughter. I went first in the morning, and after me came the midwife; but when I went again in the evening, the midwife was not present. Nathee's husband, Sangun, was at home both times I went. The third daughter of Nathee suffered severely from small-pox, and the mother, in the anxiety for her, was unable to attend to the twin daughters, from which they died; but, after giving birth, it is unlikely she would knowingly destroy them. It was customary in my caste to commit Infanticide, but from the arrangements made the last twelve months, no one commits the crime. I am not aware who commits it. Would any woman kill her own offspring? All women would not do so. Nathee was married to Kajeea Raja, whom she deserted, and lived with Sangun. I consequently never unnecessarily spoke to them, but their eldest daughter having been very ill with the small-pox, I went to see her, but having no wish to remain there, I did not stop to attend upon their eldest daughter. I did not hear my daughter say that she intended to destroy the infants; from her not having suckled them they died.

Sumvut* 1910, *Kartik Shoodh* 9*th* (*Wednesday*, 9*th November* 1853), *Camp Balacheree.

On further interrogation.—Sangun eloped with Nathee while Raja Kajeea was alive, and twelve months after his death Sangun returned to Mallia. The twin daughters were by Sangun. It is now five years since Sangun eloped with Nathee, and they have now returned. I am not aware who informed me of the death of these two infants. I heard that they died on the third day, at midday. I heard so on the day they died. They were of the full time, nine months. Their birth was not premature.

Dated as above.

Witnesses.
Anundjee Wulubjee.
Suntookram Madowjee.

(Signed) Baee Hoora,
Wife of Raja Manuk.
What is above written is true.
(Signed) J. T. Barr,
Assistant Political Agent.

On further interrogation.—Both times I went to see the new-born infants they were on a cot, and the cot was close to Nathee's cot.

Dated as above.

Witnesses.
Anundjee Wulubjee.
Suntookram Madowjee.

(Signed) Baee Hoora,
What is written above is true.

Baee Hoora, *daughter of* Muga Boosana, *aged about fifty years, inhabitant of Mallia, states before the Mallia Attachment Mehta* :—

About one month ago, the wife of Mohwur Sangun Walanee having been labouring in child-birth, I was sent for, and I went, and on examining her found the child was crossways in the womb; but I effected her confinement of twin daughters, and, having put them on a stool, called for water to bathe them, on which the mother said "The infants are to be destroyed, therefore do not bathe them." I then said never to do such a thing, but if so, to give me one, and that I would suckle and bring it up, and adopt it as my daughter; but she refused, and I left the house and went away. The next day I went to make inquiries, when she told me that she had destroyed them. Thus it happened. I am a widow, and a poor woman, and should I openly come forward, it would be difficult for me to live with the Meeanas; and such cases happen in many places. In the house of Mohwur Vera's son, Mala, about one and a half months ago, an infant daughter met a similar fate.

Sumvut 1909, *Chuitru Vud* 12*th* (*Wednesday*, 4*th May* 1853).

Baee Hoora is this day called into the presence of Captain Barr, Acting First Assistant Political Agent, at Camp Balacheree, and, the above deposition having been read over to her, she states,—That what is written of the infants having been murdered is false, as I did not say that she would destroy them.

She told me not to wash them, as she knew what to do with children born to her. So saying, I suspected she would destroy them. Amongst the Meeanas this crime is greatly prevalent, on account of daughters of their own free will eloping with other men; hence the cause of Infanticide. But since the Government Mehta has come here, all are deterred from committing the crime, and arrangements having been made to prevent the commission of it, it is not now committed.

On interrogation.—I did not see the woman suckle her infants; the small cot was close to the large one. Knowing the custom of the Meeanas, I was suspicious that she would destroy her infants; it was therefore I asked her for one of them, when she replied no one would part with her offspring. When the Jupteedar sent for me, I then became aware that she had destroyed her infants. I forget who told me so. I was ignorant at first as to whether they died, or whether they were destroyed. Not having, according to the custom of the Meeanas, allowed the infants to be bathed, I therefore suspect they may have been destroyed. Having confined her of twin daughters, I left them alive, and went home. All do not commit Infanticide, for I have three daughters. They were of the full period, nine months, and their birth was not premature.

Sumvut 1910, *Kartik Shoodh* 11*th* (*Friday*, 11*th November* 1853).

Witnesses.
SUNTOOKRAM MADOWJEE.
MOHWUR PURBHUT BHODHA.
JAM MEPA SOORA.

(Signed) HOORA,
Daughter of Muga Boosa.
What is written above is true.

(Signed) J. T. BARR,
Assistant Political Agent.

On interrogation.—Mohwur Sangun was at home at the time of her confinement. At the time of accouchement no male person comes near the cot, but he (Sangun) was in the house.

Dated as above.
Witnesses.
MOHWUR PURBHUT.
JAM MEPA SOORA.

(Signed) HOORA,
Daughter of Muga Boosa.
(Signed) J. T. BARR,
Assistant Political Agent.

POLITICAL DEPARTMENT.

From H. L. ANDERSON, Esq., Acting Secretary to Government, Bombay,
To Captain J. T. BARR, First Assist. Pol. Agent in Kattywar, in charge.

Dated 8th April 1854.

SIR,—I am directed by the Right Honorable the Governor in Council to acknowledge the receipt of your letter, with enclosures, dated the 23rd ultimo.

2. In reply, I am desired to inform you, that as it is essential to the suppression of the crime of Infanticide that every case clearly established should be followed by punishment, His Lordship in Council does not consider it prudent, even under the circumstances explained by you, to extend pardon to the Mohwur female, Baee Nathee.

3. I have therefore to request that this female's trial before the Court of Criminal Justice for Kattywar, as directed in Mr. Chief Secretary Malet's letter No. 2892, dated the 6th July last, be proceeded with, and to inform you that, in the event of her conviction before that tribunal, any mitigating circumstances can be considered in awarding punishment.

4. I have further to inform you that after this, and the other case now pending, have been fully disposed of, Government will be prepared to consider the proposal of a reward of Rs. 100 to the Attachment Mehta who discovered these cases of Infanticide.

I have the honour to be, &c.
(Signed) H. L. ANDERSON,
Bombay Castle, 8th April 1854. Acting Secretary to Government.

From Captain J. T. BARR, Acting Political Agent in Kattywar,
To H. L. ANDERSON, Esq., Secretary to Government, Bombay.

Dated Rajkot, 14th July 1854.

SIR,—I have the honour to inform you that the Mohwur female, Baee Nathee, was tried on the 12th instant before the Court of Criminal Justice for Kattywar on a charge of Infanticide, in accordance with the instructions conveyed in the 3rd paragraph of your letter of the 8th of April last.

2. Putwaree, the Karbaree of Saela, and three Chiefs, one of them a Jhareja, sat as assessors, and the evidence adduced was so clear that they at once found the prisoner guilty; but, on weighing the circumstances elicited, they were of opinion that she had left her newly born twin infants to die from want of nourishment in obedience to the command of her husband, who they consider to have been the greater culprit, and that she did so when she herself was in a state of bewilderment, with an elder girl seriously ill from small-pox on the bed at the time, and no female relative or friend by to support or advise. They have, therefore, passed the lenient sentence of one year's ordinary imprisonment upon her, and, in doing so, they expressed a hope that I would bring her case to the notice of the Right Honorable the Governor in Council, with the view of pardon being, if possible, extended to her, or of some portion of her imprisonment being remitted.

3. The Chowuttias of Mallia attended this Court, as did all the Chiefs and Grasias who are at present at Rajkot, and the open trial and condemnation of the woman will have an effect in putting a stop to the crime of which she has

been found guilty, which would not, I believe, be lessened if Government, for the reasons set forth by the assessors, are inclined to exercise clemency towards her.

4. She depends upon her own labour for a livelihood, and as no provision could be made for her little girl during the mother's imprisonment, I have been obliged to incarcerate both together.

5. I have not troubled Government with translations of the evidence in this case, as it is in substance similar to that contained in the summary which accompanied my letter to you, No. 216, dated 15th of June last.

6. From all that has been elicited, and from the census lately taken of the Mohwur community, the fact of Female Infanticide having been to a very considerable extent practised by this class of Meeanas is clearly established. Their unwillingness to give daughters in marriage to men of other tribes of Meeanas has, I am told, been the cause of a crime of which, as far as I am aware, they were never suspected, till the cases lately brought to our notice by the Government Attachment Mehta at Mallia came under investigation.

7. The Chowuttias have now passed a solemn engagement to discontinue the practice, and the Infanticide censors have been directed to keep an accurate census of all tribes of Meeanas, in the same form as that submitted annually to Government of Jharejas, Jetwas, and Soomras, to which it will be added as a supplement.

I have the honour to be, &c.

(Signed) J. T. Barr,
Acting Political Agent.

Kattywar Political Agency, Rajkot, 14*th July* 1854.

Political Department.

From H. L. Anderson, Esq., Secretary to Government, Bombay,
To Captain J. T. Barr, Acting Political Agent in Kattywar.

Dated 8*th August* 1854.

Sir,—I have the honour to acknowledge the receipt of your letter dated the 14th ultimo, reporting the trial and conviction, before the Court of Criminal Justice for Kattywar, of a Mohwur female, named Baee Nathee, on a charge of Infanticide.

2. The Court has sentenced the prisoner to one year's ordinary imprisonment, but, for the reasons given in your letter, recommends that she may be pardoned, or that a portion of the sentence may be remitted. The Right Honorable the Governor in Council is unable to accede to this recommendation. You should recollect that Infanticide is "murder," and that no enlightened Government can permit the perpetrator of murder, if apprehended, to escape without punishment.

3. The fact, too, stated in the 6th paragraph of your letter, that the

crime of Infanticide is extensively practised among the tribe to which the prisoner belongs, constitutes a strong argument against any remission of the sentence passed upon her,—a sentence which His Lordship in Council cannot but think a very lenient one.

4. The sentence should, therefore, be carried out against the prisoner; but the "elder girl" should not be incarcerated with her mother. In the Regulation Provinces, a child at the breast may be allowed to remain with the mother in prison, but not children of an age whose minds are likely to suffer from the contaminating society of a jail. Some relation will doubtless take charge of the girl during her mother's confinement.

5. If this girl require medical treatment, she may be placed in the Civil Hospital at Rajkot until her health is restored.

6. Referring to your last paragraph, I am instructed to state that the information therein contained is satisfactory.

I have the honour to be, &c.

(Signed) H. L. ANDERSON,
Secretary to Government.

Bombay Castle, 8th August 1854.

POLITICAL DEPARTMENT.

From Captain J. T. BARR, Acting Political Agent in Kattywar,
To H. L. ANDERSON, Esq., Secretary to Government, Bombay.

Dated 5th June 1855.

SIR,—I have the honour to submit, for the information of Government, the translation of a letter I have received from his Highness the Jam of Nowanuggur, and the copy of one with which I forwarded it to the Acting Political Agent in Kutch.

2. Ambitious alliances have been the great cause of extravagant expenditure in Rajpoot marriages in Kattywar, and I therefore regard the approval the Jam has signified of the proposal to give daughters into the same families from which wives are taken as a very important step towards the attainment of the object we have in view.

3. His Highness the Rao of Kutch and the Jam having now no unmarried daughters, I believe the present to be a favourable opportunity for securing their assent to the principle for the formation of marriage alliances which it is so desirable to introduce; and if the principle be recognised by these two leading Jharejas, the reform aimed at will speedily be effected, in as far as all the considerable Rajpoot Chiefs in this province are concerned.

I have the honour to be, &c.

(Signed) J. T. BARR,
Acting Political Agent.

Kattywar Political Agency, Camp Balaoheree, 5th June 1855.

From Captain J. T. Barr, Acting Political Agent in Kattywar,
To Lieutenant Colonel Trevelyan, Acting Political Agent in Kutch.

Dated 31*st May* 1855.

Sir,—I have much satisfaction in forwarding, for your information, the copy of a letter I have received from His Highness the Jam of Nowanuggur, in which he declares his anxiety for the reduction of marriage expenses, and announces his desire to recognise the principle of giving daughters into the same Rajpoot families from which wives are now received, provided his superior Jhareja prince, His Highness the Rao of Kutch, will sanction and countenance the practice. His Highness the Jam being the leading Rajpoot Chief in this province, all the others are prepared to follow his example, and will cordially enter into any arrangements which may be considered best calculated for the attainment of the desired reduction. I consequently regard the announcement now made by the Jam as an important step towards the object in view, for the great difficulty hitherto in Kattywar has been to persuade him and the other principal Chiefs to consent to forego ambitious alliances, and to curtail expenses incurred thereby, the inferior Rajpoot Grasias and landholders having, for some time past, very generally given daughters into families from which they have taken wives, and having been checked in extravagance by the inquiry which is always instituted to ascertain the rank and standing of the contracting parties, as a standard by which the amount of aid from the Infanticide Fund paid to defray the marriage expenses is calculated. If you will, therefore, kindly favour me in return with His Highness the Rao's wishes on this subject, and with suggestions from yourself, my most hearty co-operation is ready in forming, as circumstances may dictate, a general system to complete the reform we in common so earnestly desire to introduce.

I have the honour to be, &c.
(Signed) J. T. Barr,
Acting Political Agent.

Kattywar Political Agency, Camp Balacheree, 3 *May* 1855.

From Jam Shree Veebajee, Chief of Nowanuggur,
To Captain J. T. Barr, Acting Political Agent.

After compliments.—My reason for writing is as follows:—With all Rajpoots, high and low, it is customary to seek alliances for daughters in families superior to that of the fathers of the brides, and Chiefs of rank are thus put to great expense in giving daughters to others who are above them. Colonel Lang, on the part of Government, has often advised us, for the purpose of avoiding this expense, to give daughters into the same families from which we take wives, and you, after having repeated this advice on several occasions, have asked me to weigh and consider it well. In reply, I have to state that the

number of daughters amongst inferior Chiefs has increased so much that the ancient practice has for some time past been given up by them, and they are in the constant habit of giving daughters into families from which wives are taken, and very many of the poorer Grasias dispense with the Pudloo altogether. Taking the subject under consideration as concerning the superior Chiefs also, I regard the proposed practice as highly advantageous to us all, and approve of it myself; but of us Jharejas the leading one is the Rao Shree,* besides which, he is my superior prince; therefore, if the Rao Shree will consent to countenance the arrangement, it will at once be introduced, but otherwise no change can be effected by me.

Sumvut 1911, *Jesht Shoodh* 14*th*, *Boodwar* (30*th May* 1855).

(True copy and translation)

(Signed) J. T. Barr,
Acting Political Agent.

Political Department.

From H. L. Anderson, Esq., Secretary to Government, Bombay,
To Lieut. Colonel H. W. Trevelyan, Acting Political Agent in Kutch.

Dated 18*th June* 1855.

Sir,—The Acting Political Agent in Kattywar has submitted to Government a copy of his letter to your address, No. 133, dated the 31st ultimo, enclosing for your information the translation of a communication to his address from the Jam of Nowanuggur, relative to the reduction of Jhareja marriage expenses.

2. With reference to the above communication from Captain Barr, I am directed to inform you that the Right Honorable the Governor in Council will await the receipt of your report upon the important subject therein alluded to, and at the same time to express the very earnest desire of Government that His Highness the Pao will efficiently co-operate in making arrangements by which the object of facilitating the marriage of Jhareja daughters, and diminishing their marriage expenses, may be attained.

I have the honour to be, &c.

(Signed) H. L. Anderson,
Secretary to Government.

Bombay Castle, 18*th June* 1855.

Political Department.

From Lieut. Col. H. W. Trevelyan, Acting Political Agent in Kutch,
To H. L. Anderson, Esq., Secretary to Government, Bombay.

Dated Bhooj, 9*th July* 1855.

Sir,—I do myself the honour of forwarding, for the information of Government, with reference to your letter of the 18th ultimo, No. 2554, copy of one

* His Highness the Rao of Kutch.

of this day's date, No. 451, which I have addressed to the Acting Political Agent in Kattywar, together with a translation into English of a Yad received from His Highness the Rao, containing his sentiments on the communication from the Jam of Nowanuggur to Captain Barr, relating to the reduction of Rajpoot marriage expenses.

2. As regards this province, marriages are increasing, and the system in force for keeping down the expenses attending them progressing satisfactorily.

3. Moreover, His Highness the Rao is, I feel assured, quite alive to the great importance of diminishing the expenses of marriage ceremonies, and from my own observations shortly after arriving here in the beginning of last year, I can vouch for the proper economy and consistency observed by him in providing for his daughter's union with the Edur Maharaja. On that occasion, Maharaja Juwansingjee came himself to Bhooj to marry and escort his bride to Edur; and no Pudloo was exacted from, nor given by the bridegroom, which, it will be seen in the translation, His Highness does not approve of, where the females of his own family are concerned.

4. Both the sister and daughter of the Jam (of Nowanuggur) were married by proxy (or Dhola or Khardoo) to the Jodhpoor Chief, and his eldest son respectively, neither of whom came to Nowanuggur to receive their brides and escort them back to the Marwar capital, swords of state with a deputation being substituted for the presence of the bridegrooms on those occasions.

I have the honour to be, &c.
(Signed) H. W. Trevelyan,
Acting Political Agent in Kutch.

Political Agent's Office, Bhooj, 9th July 1855.

From Lieut. Col. H. W. Trevelyan, Acting Political Agent in Kutch,
To Captain J. T. Barr, Acting Political Agent in Kattywar.

Dated Bhooj, 9th July 1855.

Sir,—I do myself the honour to acquaint you, with reference to the correspondence marginally noted, that since His Highness the Rao's return to Bhooj from Tera, in the latter end of last month, I have taken an opportunity of discussing the subject of your letter, and the Yadee of His Highness the Jam of Nowanuggur which accompanied it, in regard to the reduction of Rajpoot marriage expenses, and it appears to me that the sentiments of the former Chief, as expressed in his Yadee (copy of which is herewith forwarded), are very much, in all essential points, in unison with those of the latter.

Letter from you, No. 133, dated the 31st May 1855.
Reply to do., No. 368, of 5th ultimo.

2. The diminution of Rajpoot marriage expenses has been, as you are aware, for a length of time past a matter of great interest to His Highness the

Rao, and much time and attention have been given to it by him, the result of which is manifest from the present satisfactory working of the arrangements in force in this province for the furtherance of that object.

3. In seeking alliances for daughters from families of equal rank and position with those from which wives are received, His Highness the Rao expresses his concurrence, and instances the fact of his having married his daughter to the Raja of Edur, whom, with the exception of being a Rathore, he considers his inferior in every point of view, and doubtless he is so; and further, that this union he consented to in order to meet the wishes of the British Government, and set an example to others to act in like manner.

4. In future marriages again in his own family, His Highness expresses his willingness to unite his daughter (should he have any more) to a personage of equal or of lower rank even than the Maharaja of Edur, wherever the negotiations may be satisfactory to both parties; and more, it appears to me, cannot be expected from him on this head.

5. Among the poorer Jhareja Rajpoots, availing themselves of the contributions from the Infanticide Fund, marriages in Kutch have very considerably increased during the current year, which cannot be looked upon otherwise than as an indication of their appreciation of such aid, which must tend in a very great degree, if not altogether, to reconcile them to the preservation of their female offspring; and as regards these classes, I am not aware that anything is further required to be done in the way of promoting marriages among them.

6. In the marriages of his Bhyad in this province, you will observe His Highness remarks that they are in the habit of marrying their daughters into families of lower rank than themselves, and no unwillingness on their part is shown in contracting such alliances.

7. With respect to Pudloo, and marrying by Dhola (by proxy), however, His Highness is averse, as being, he says, in opposition to the Shasters and the custom of kings; and in a matter such as this, His Highness is of course at liberty to hold his own opinion,—nor do I see any good that would be attained by endeavouring to controvert it.

I have the honour to be, &c.

(Signed) H. W. TREVELYAN,
Acting Political Agent.

Political Agent's Office, Bhooj, 9th July 1855.

Translation of a Yad from His Highness the RAO OF KUTCH *to Colonel* TREVELYAN, *Acting Political Agent in Kutch.*

I have received your Yad No. 387, dated 28th June, in which you mention that Captain Barr, the Acting Political Agent in Kattywar, forwards a copy of a letter from Jam Shree Veebajee of Nowanuggur, and writes that the Jam, who is the head of the Chiefs of this province, has agreed to give his daughters

to houses of the same rank as he may marry his sons from, and, with the view of lessening the marriage expenses, has agreed to this advice on the part of Government: it is therefore hoped that the Maharaja Rao Saheb, who is the elder branch of the caste, will agree to do this also; and, consequent on Captain Barr's forwarding copy of his letter to the Bombay Government, I have now received a letter from Government, saying they hoped I would do all I could in the matter just conceded by the Jam. This letter was enclosed with a copy of the Jam Shree's letter by you, with a request that I should answer it.

My intentions have been in accordance with this from the beginning, and on Margsheersh Shoodh 4th, Sumvut 1909, I wrote to the Jam to this effect, and, keeping this point in view, I married my daughter into the Edur family, though inferior to mine in rank, on advice of Government; and after this Government should not think that there is any hindrance on my part, and I am willing to marry my daughters into any family of equal standing with that of Edur, or even inferior to him, or the Swustans of Kattywar from which I may take daughters for my sons, and I am ready to give and take daughters in marriage wherever the negotiations for betrothal may be satisfactory to both parties. From the beginning, I have put neither hindrance nor opposition in the way, nor do I now. But the matter of taking Pudloo and marrying by Dhola* is in opposition to the Shasters and the customs of kings, and I cannot consent to it; and as it is the custom for the Kattywar Chiefs both to take Pudloo and to marry their daughters by Dhola, they do not make any objections to it.

Besides, my Bhyad in this province are in the habit of marrying their daughters into families of lower rank than themselves, and they show no perverseness regarding the marrying their daughters above them, so no hindrance can be imputed to them: therefore be pleased to write what you think proper on this subject to Government, and to the Political Agent in Kattywar.

1st Ashad Vud 4th, Somwar, Sumvut 1912 (*2nd July* 1855).

(True translation)

(Signed) A. Y. Shortt,

Acting Assistant Political Agent in Kutch.

From Lieut. Colonel H. W. Trevelyan, Acting Pol. Agent in Kutch,
To H. L. Anderson, Esq., Secretary to Government, Bombay.

Dated 10*th July* 1855.

Sir,—In continuation of my yesterday's letter to your address, I do myself the honour of transmitting the enclosed copy of a further communication which I have this day addressed to Captain Barr, the Acting Political Agent in

* By "taking Pudloo" is meant the sum of money given to the parents of the girl about to be married by the parents of the bridegroom By "marrying by Dhola" is meant the sending of the bride to the bridegroom, who does not come to receive her: this happens when the rank of the bridegroom is greater than that of the bride.

Kattywar, on the subject of the reduction of Rajpoot marriage expenses in Kutch and Kattywar.

I have the honour to be, &c.

(Signed) H. W. TREVELYAN,

Acting Political Agent in Kutch.

Political Agent's Office, Bhooj, 10*th July* 1855.

From the ACTING POLITICAL AGENT IN KUTCH,

To Captain J. T. BARR, Acting Political Agent in Kattywar.

Dated Bhooj, 10*th July* 1855.

SIR,—In continuation of my letter of yesterday's date, I do myself the honour of acquainting you, that during a visit paid me this forenoon by His Highness the Rao, we again conversed concerning the subject of your own and His Highness the Jam's communications, on lessening Rajpoot marriage expenses, when he (the Rao) observed, that in seeking future alliances for his family, he had quite made up his mind to do so near home rather than at a distance, and that he should enjoin both his sons to follow the same course after him; for in Kattywar, for instance, where the customs and usages of the people were similar to those of Kutch, besides the saving of expense, much trouble and annoyance are avoided in arranging and concluding marriages; and the experience he had already had in the union of his daughter with the Edur Maharaja (who, though a Chief on a very small scale) convinced him of the advantage of keeping within what may be termed the legitimate range of country for the interchange of such marriages.

2. His Highness the Rao, as you may be aware, is married to two sisters of the Raja of Drangdra, and his eldest son to two daughters of the same Chief, whilst the youngest son is married to a daughter of the Wankaneer Chief, all belonging to Kattywar.

I have the honour to be, &c.

(Signed) H. W. TREVELYAN,

Acting Political Agent in Kutch.

Resolution by the Honorable Board, dated 15*th August* 1855.

RESOLVED,—That the expression of the gratification of Government be conveyed through the respective Political Agents to His Highness the Rao of Kutch and His Highness the Jam of Nowanuggur, on account of the highly favourable declarations which have been made by both these princes on the subject of the reduction of marriage expenses. The resolution of each to seek alliances for daughters from families of equal rank and position with those from which sons are sought is highly satisfactory, and the example will, the

Right Honorable the Governor in Council believes, be productive of the best results.

The intelligence conveyed in the 5th paragraph, that marriages in Kutch have recently very much increased, is a source of sincere satisfaction to Government.

The Right Honorable the Governor in Council entirely concurs with the Acting Political Agent in considering that, with reference to Pudloo and marriages by Dhola, His Highness the Rao must be permitted to hold his own opinions without interference.

It might be as well to request the Political Agent in Kutch, with reference to his statement that Jhareja marriages are increasing, to submit a simple return of authenticated marriages for the last ten years between the daughters of Jharejas and others. The fidelity of this return should be sanctioned or guaranteed by the Durbar.

(Signed) J. G. Lumsden.
A. Malet.

15th August 1855.

[NOTE.—Extracts from the Proceedings of Government, connected with the Suppression of Infanticide in the KUTCH, MAHEE KANTA, and PAHLUNPOOR DISTRICTS, will probably be hereafter published in a separate Selection.]